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In this issue

The Law of Equalization
by Charles Fillmore

Demonstrating Good
by C. O. Southard

A magazine devoted to Christian healing

The Mind That Was in Christ Jesus Is in Me, and I Am Raised to His Consciousness of Wholeness.

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Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
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The Law of Equalization

By CHARLES FILLMORE

Acquisitiveness congests; generosity liberates

There will not be an ideal civilization in the earth until men look to the creative Mind for the law of equalization in the distribution of the products of the land

Man is not only lord of the life flow in his body but his mastery also extends to the etheric life and substance in which we all live

THE TEXT OF OUR LESSON is found in the 5th chapter of the Book of Amos, which calls our attention to the injustice of those who are greedily possessing the things that belong to all the people.

"Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate *from their right.*"

Here we find in the teaching of Amos, in the Old Testament, the necessity of a law of equalization, adjustment. This teaching is very appropriate to the present condition of man, not only personally, but economically. We have been asked why we do not take more practical subjects for our lessons. You could not find anything more practical than this lesson today; it applies to the personal needs of man in restoring health and in righting unjust economic conditions of the world. Injustice is the root cause of our ills physically and economically. It is well to note, in passing, that justice is a feminine quality, regard-

less of the masculine or intellectual usurpation in modern jurisprudence. This quality is symbolized by the old Roman goddess Justitia, who with eyes blindfolded ("He shall not judge after the sight of his eyes,") weighed with her inner sight the substance of the matter in question.

The intuitive King Solomon demonstrated in his decisions that he was ruled by intuition—the heart instead of the head. In his judgments Solomon gave little attention to the piled-up evidence. When the two women brought before him the infant that both claimed, he did not ask for proofs, but commanded, "Fetch me a sword. . . . And the king said, Divide the living child in two, and give half to the one, and half to the other." Of course the real mother said, "Oh, my lord, give her the living child, and in no wise slay it." Thus he instantly and intuitively reached a righteous decision. By his using the judgment of intuition, Solomon gained the reputation of being the wisest man in the world.

We work altogether too hard at everything we do. Intellectual struggle and strain dams the full flow of ideas, and we sweat and groan where we should be resting on the bosom of the Infinite and trusting the divine law. How divinely Jesus illustrated this when He taught dependence on God for even temporal things. "And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

EVEN THE GREATEST OF THINKERS, like Professor Albert Einstein, find that after they have exhausted their intellectual powers, intuition comes to their rescue and solves their problems. Professor Einstein is quoted as saying: "Every man knows that in his work he does best and accomplishes most when he has attained a proficiency that enables him to work intui-

tively. That is, there are things which we come to know so well that we do not know how we know them." The reporter who quoted the foregoing in his interview with this eminent scientist remarks, "He gave me to understand that the ability to work by intuition is one that can be acquired in any walk of life."

We intuitively know that something is wrong with an economic system that compels its farmers to destroy part of their crops while millions are in sore need of food and clothing. Intuition and good horse sense would say that the logical thing would be for the government to commandeer all the transportation lines of the country and use them to distribute to the needy the abundance that nature has so richly provided.

Man finds in his own body that lack of distribution is the cause of nearly all his ills. If one's circulation were absolutely perfect, perfect health would follow. The body would manifest perfection in all its details if it were not interfered with by the thinking mind. The thinking mind at all times concentrates its activity in the head and thereby pulls the blood and the serums to that part of the anatomy. This causes congestions in nose, eyes, ears, and many names are given to the conditions that arise. The surplus blood in the head is forced through the mucous lining, causing inflammations and expectorations. The head is hot, the feet are cold, because of lack of equalization.

A man was picked up on the street, supposedly dead. As his body was being prepared for the grave he suddenly became conscious. He said, "I wasn't dead at all. I knew I wasn't dead." He was asked, "How did you know you were not dead?" He replied, "I had cold feet, for one thing, and I was hungry. I knew if I was hungry I was not in heaven, and I knew if I had cold feet I was not in hell. So I concluded that I was not dead." This man could hardly be classed as a Solomon but he excelled in originality, which is a God-given quality.

ACQUISITIVENESS CONGESTS; generosity liberates. Say often to yourself, "I now fulfill the law of Jesus, 'Freely ye received, freely give.' "

Jesus cast the money-changers out of the Temple because in their zeal to enrich themselves they stole the livery of heaven to array the Devil. When men allow acquisitiveness to dominate their minds, it is the "abomination of desolation" serving in the holy place. Devastation follows and "then shall be great tribulation." Jesus reiterated in the 24th chapter of Matthew what Daniel had written in his prophecies (Daniel 12). Interpreters have intellectually restricted this to a historical event, saying that it referred to the replacement by the Turks of the burnt-offering service of the Jews in the Temple at Jerusalem. In reading Scripture we should remember that the inspired authors were writing of man and his unfoldment as a soul. History repeats itself. As in the day of Amos so today the powers that rule financially "take exactions from him of wheat . . . afflict the just . . . take a bribe, and . . . turn aside the needy in the gate *from their right.*" They are obsessed by their own thought projections and do not know it. They think that sound banking is for those who handle the finances of the land to be very careful that the control of the volume of money does not get into other hands than theirs. Like Judas who, when Mary anointed Jesus with her precious perfume, complained that she should have sold it and let him distribute the money to the poor, they reserve the privilege of handling the valuable things of the world and caring for the poor—especially caring that they shall be kept poor.

But up from the ranks of the poor are springing geniuses of industry who produce the real wealth of the nation. These are the despair of the money barons, and the great economic war now being waged is between the two resulting states of mind. The producers have piled up plenty for everybody but the barons have congested the life flow of commerce in their banks

and stock markets. It would seem that nature herself would rebel against this greedy hoarding of her generosity. And the fact is that seers tell us that unless men do stop their greedy control of her products, nature will cease to give the riches of her substance to men. This greed of the human family impregnates the invisible mother substance and is the subtle cause of droughts and famines.

MAN IS NOT ONLY LORD of the life flow in his body but his mastery also extends to the etheric life and substance in which we all live. That upon which we mass our thoughts in the earth molds the finer essences of the heavens. Jesus said to Peter, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."

No man can be perfectly healthy, nor will there be an ideal civilization in the earth until men look to the creative Mind for the law of equalization in the distribution of the products of the land. The mind of man is so fertile that it will continue to produce in progressive abundance until the plethora will smother commerce, unless distribution is tremendously increased. When the abundance is so great that no market exists, then the government will take possession of all products and give to every one all he can use. Nothing will be sold, but all will be given to those who cheerfully join in a few hours work each day in producing the things they love. Service will replace competition, and the joy of making others happy will supplant the ambition that is now exploited in money-getting.

We may think this is a Utopian dream, but the facts presented by technocracy prove that it is on the way to fulfillment. The inventive genius of man is fast removing the curse of labor visited upon the fleshly Adam. Technocracy says that even with the present crude machinery we all could be provided with

all the possessions we could use by working four hours a day, 165 days of the year. This of course is just the beginning of man's ability to utilize the inexhaustible forces in earth, air, and water. Electricians say that in a short time all our work will be done by their inventions. So in every field of endeavor there are men who testify that they see possibilities almost beyond imagination.

WE HAVE SO MANY illustrations of the productiveness of the factories in this country and Europe that we must be convinced that the old competitive methods of disposing of goods is quite out of date. For example, in Germany there is a glassware factory which, if running at full capacity, could supply the whole world. It is idle, as are many other factories of the same kind in that country and this. A steam shovel that will do the work of hundreds of men—on every hand we hear the recital of machinery doing the work of men. "What," you ask, "will be the result of this steady displacement of men by machinery?" The inevitable end will be that man in his creative capacity will make robots do all his work. Who will get the benefit of this creativeness? Man will profit by his own inventive genius. He will appoint his executives to take possession of his products and give them freely to him and his associates. Thus a perfect equalization will be established between the producer and his products.

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Demonstrating Good

By C. O. SOUTHARD, M. D.

It is always God who gives the increase

The true individual in man is always one with the Father, and can never be apart from Him

Giving thanks that the things you desire are yours now is a full expression of faith that the prayer is answered

WHEN WE BEGIN the study of Truth, we are taught to claim that the good we desire is ours now and to give thanks that we have it, even though it appears to be very far away from us. This good does not mean any one particular thing or condition that we might desire; the method covers everything, health, happiness, abundance, success. Most of us find this claiming a very difficult thing to do under these conditions, for we seem to be speaking a falsehood; and we utter the words to ourselves in a low, apologetic tone, instead of speaking them boldly into the ether. There is really a deep principle involved in making such a claim. If we fully understand this, we shall not feel that we are speaking an untruth when we make the affirmation of the presence of good, and we shall put strength into our words.

When I make the statement that I have all things, don't think for a moment that I am referring to the little, personal me that is visible to human eyes. You are too apt to take this point of view and to condemn my stand as false. I must tell you that you are drawing a wrong conclusion when you do this; for while there are many things that I do not seem, on the surface, to have, they are really mine. If I know the difference between the consciousness of *I* and the consciousness

of *me,* I shall persist in repeating, "All things are mine," for I know that it is true.

Man is not what he appears to be, a weak creature, the victim of every untoward circumstance and condition. Metaphysics and religious teachings lead to the conclusion that man is in reality something far higher and greater than the personality through which he is manifesting himself. This latter, the *me,* is only a visible overcoat, as we might term it, beneath which is the true individual, the invisible being, a perfect idea of God, the I AM which has always been. The basic meaning of the word individual is "the undivided or unseparated." So the true individual in man is always one with the Father, and can never be apart from Him. But the personal *me* believes in separation from good, which belief is the cause of all our troubles. Let us get away from this false idea at once.

I THE TRUE I WITHIN, am always one with the Father. God, the source of all good, has all things; so when I rise to the impersonal and say that I, the son of God, have everything, I am speaking the absolute truth of my real self. When I can persuade myself, the little, egotistical, personal *me,* that this is so, and when I can begin to look to All-Good as my supply, I shall discover that all things are mine literally. This may take what we call time, but if I have grasped the truth of my being, I shall not be discouraged in claiming the truth. You may say that, while I am right, this is only true metaphysically speaking. We are not dealing in hyperbole or with dreams in the metaphysical; we are dealing with absolute, living Truth, because it is only in the absolute that we can find real, vital facts. Until we seek them there we shall miss them entirely. And if a thing is true metaphysically, it is always true.

What the man in the street calls cold facts that he must face are only relative appearances of the absolute, colored by fear, and by his personal opinions. These are entirely misleading, and should be ignored. If I persist in looking at a lighted tungsten lamp through

tinted glasses it will appear colored to my eyes. But if I remove the spectacles I shall see the light as it is, clear and white. The man in the street looks at his facts through the lenses of prejudice and mistaken ideas, the worst of which is the belief in duality and separation, thus getting a wrong understanding, which develops into fear of loss. I prefer the absolute view of the impersonal.

WHEN I SAY THAT I have everything, and the banker assures me that I am wrong—that there is a million dollars on his counter; what is the difference? Simply that he sees his million with mortal eyes and refuses to believe me, because, not having spiritual vision, he cannot see my billion. I do see it, but with different sight. As I see it more and more clearly it will come forth until he too will see it from his own point of view. It will have become a material reality, and it is only with such things that he deals. Then if he belongs to certain interests, he will try to take it from me, thinking that he will have me broke and subject to him. But he does not know that if I have realized my unity with God, I can produce wealth in the visible form faster than he can get it from me. He thinks that there is a limit to riches; I know that the abundance of God is inexhaustible. Therefore, "All that I can use" should be my demand upon my higher self.

We should have the vision of the farmer. Look at a field which has just been planted with wheat. To ordinary sight it will appear to be just barren ground; but the farmer mentally sees it covered with waving grain. Yes, he sees, piled somewhere in that field, bags of threshed grain awaiting shipment, or he sees those bags loaded into cars that carry them to market, and he sees the money coming in to pay for them. When we make a start at anything, we should use this same vision; we should see it completed, knowing that it is God who gives all things, and that God's work is done now. We should also know that we only need to start something and to do the necessary work. We

can not bring it to fruition. The farmer cultivates the ground and plants the seed; he cannot make it grow. It is always God who gives the increase.

CHANGE YOUR POINT OF VIEW. All that the Father has is yours not to keep, but to use. You are His son and heir, entitled to the best He has. If you think I am talking against Scripture, turn to the First Epistle of John, where you will read, "Beloved, now are we children of God." Then read the teachings of Jesus concerning the Fatherhood of God. We are sons of God in Truth; but have you dared to claim your sonship? If you have not done this as yet, claim it boldly. At once everything that the Father has is yours, now, not in some dim and distant future state. Therefore claim, "All that I can use is mine now." Don't be afraid that you will rob somebody; there is enough for all and more, for His supply can never be exhausted. So draw and use to the limit of your ability. But first you must understand that it is rightfully yours in the absolute now, the only time there really is.

In an old melodrama (was it "Monte Cristo"?), the hero had been kept by his enemies in a dark dungeon for a very long time. After many attempts he succeeded in making his escape. When he beheld the clear water of the lake, reflecting the blue sky, and the mountains around it, he exclaimed boldly, "The world is mine!" Your enemies are legion. They are doubts, fears, sense limitations, condemnations, and other negative thoughts. These are your only foes, for "a man's enemies are the men of his own house," of his consciousness. Through ignorance of your own power you have allowed them to keep you in bondage for many years. They have buried you in the dungeon of lack, of sickness, and of that feeling of inability to do things which comes when you give in to such foes.

NOW THE LIGHT OF TRUTH has come to you. If you have been studying and meditating, you should know that you are a free soul that nothing can con-

quer. But have you claimed this freedom? It will never be yours until you do assert it positively, right in the face of all the forces these enemies can muster. The way is always open; make your claim of freedom now. These foes have no real existence. They are absolutely false, but they have persuaded you that they can rule you. Do something. Do you remember the school bully, how he lorded it over the other boys until a kid half his size took the starch out of him? And do you remember the blissful atmosphere of peace that immediately pervaded that school yard? Well, treat these mental bullies in the same manner. Declare that they can have no power over you, and see them vanish before your new strength. Claim freedom and it is yours.

When you do break forth from bondage, you too can say, "The world is mine!" This is true. "The earth is the Lord's, and the fulness thereof." God said this through the Psalmist a long time ago, and He still says it through any who grasp the truth. Listen to the prophet Haggai: "The silver is mine, and the gold is mine, saith Jehovah of hosts." Everything belongs to God, for it is all a manifestation of Him for our benefit. It is not a far-distant deity who says this; it is your own Lord with whom you are one. You, His child, can say it too, with full meaning, when you understand your relationship. The world is yours to use; it was prepared for you and stocked with good things before you appeared upon it. But it is not yours to exploit, only to develop and use. It was for the purpose of development that you were put here. Exploitation is always wrong, for it is selfish. Constructive use of what God has provided is always right; it is carrying out the divine will and always helps others. When a person helps another he invariably helps himself.

"WHATEVER YOU PRAY FOR and ask, believe you have got it and you shall have it." Believe that you have your desire now, no matter what the appearance. Jesus gave us this application of the prin-

ciple of claiming our good in the face of seeming lack. Surely He knew, for He demonstrated His knowledge. Some tell us that to do this we must visualize ourselves as having the things we desire. Here is a little point. Forced visualization never does any good. It seems to stir up a feeling of resistance, and the adverse thoughts buried in the subconscious come crowding up to face you, and to exert their power over you. But when you get the consciousness of your unity with God, and that all things are yours, you only need to express a wish, and the visioning starts automatically. This is a sign that the power is working. Then you can take hold and mold your image as you would have it, thus perfecting the plan for the work, and it will go on to completion.

Giving thanks that the things you desire are yours now is a full expression of faith that the prayer is answered. Remember that Jesus gave thanks before He broke the bread to feed the multitude, and before He spoke the word that brought Lazarus from the tomb. He knew that the answer was sure, so He thanked the Father before it was made visible. If you know that everything is yours in the absolute, giving thanks that it is so sets in motion the power that brings it into the material form. It is in fact one method, and a powerful one, of speaking the word.

IN ALL DEMONSTRATING, the first step is knowing that you are one with God and that consequently everything is yours. Yes, everything: health, happiness, abundance—more than you can think of asking. There is nothing but God; you, one with Him, possess Him. He gives Himself to you freely, and He is everything; therefore all things are yours. But you must claim this definitely and not as the little personal you, but as the great impersonal being that you are in Truth. Ascend to this consciousness and all things are possible to you. Remain in the lower state and you can do nothing, for in that condition you are beset by the limitations of the relative world. That is the differ-

ence, and it shows the necessity of attaining the I AM consciousness if you wish to have your desires fulfilled. On this account it is well to begin every claim with the words "I AM" strongly accented.

You are one with God. God is All-Good. Consequently you are right now one with All-Good; therefore everything you desire is yours now. But in order to make this a material reality, you must get this consciousness of the truth of your real self. Then you must lift the little personal self out of the rut in which it has been traveling for so long a time, and raise it until the true understanding involves the whole being and you become just one. Then the mere expression of a wish will draw to you the things desired.

THERE IS SOME WORK for you in all this. It is not done instantly. There is just one job to do, and when you have accomplished that you have accomplished all. This is the conquest of the personal self. Through ages of wrong training and wrong thinking, this little *me* has exalted itself as all there is of you. There is something more powerful within you. It is the Christ, the I AM, the true child of God. Exalt this and it will draw all things to it, even the personal self, until you will express one complete being. Then you will know the truth of the statement "All things whatsoever the Father hath are mine." You will see the abundance of health, happiness, success, and continuous supply everywhere, and it will all come to you as on wings. Claim your good now, and keep at it until you have all good in abundance. Be bold in making your claims as a son of God should be. Nothing is to be gained by expressing weakness; everything can be won by claiming with strength.

When you start on this road, the first indication of progress that you may notice will be that the fear of lack and all anxiety about the future will leave you. You may wonder why you no longer worry over trifles. If it is health you are seeking, you will cease to be troubled about little symptoms. In fact you will pay

no attention to them. It is because Truth is taking a vital hold upon you. You are accepting it fully as a fact, and you are beginning to look to the one source for your supply. This is the time to give thanks that what you desire is yours, and to watch it come. Be prepared for surprises; for "with God all things are possible." He will use any channel to bring your good to you. No matter if your supply comes through human hands, it is God who is furnishing it, for there is nothing but God in the whole universe. That is why you should look only to Him, and give Him the praise.

"The world is mine! The universe is mine, for I am the child of God, free from all bondage. I am free! I am one with all good and everything is mine to use. I claim my highest good now and nothing can keep it from me."

Seeking First

By Evelyn Gage Browne

The Father knows that we need bread
And gives us daily store,
If we seek for His kingdom first,
We shall have bread—and more.

The Father knows our every need;
And seeking Him through prayer,
We shall be clothed in raiment fine
As are the lilies fair.

We shall not lack for any good,
We'll hunger not, nor thirst,
If with our heart and mind and soul
We seek God's kingdom first.

One Walks With Me

By HARRIET LYON LEONARD

One walks with me down garden paths,
I cannot see His face,
But I know that He is present here
In this secluded place.
A drooping bloom is quickened to
New beauty as we pass,
As though it knew, instinctively,
His step upon the grass.

One walks with me. The shadows shroud
The earth in mystery,
Erase the color from each bed
And still its vibrancy.
My pinks and yucca blossoms stand
Like candles, white and tall;
There is a sense of reverence
Within my garden wall.

By every secret sign I know
Who walks beside me as I go.
My heart bows down and worships there
In close communion. And this prayer
I whisper with my head bent low,
"Dear God, I am so glad I know."

The Understanding Heart of The Master

By ALICE M. HOPKINS

An individual who has lost the driving power of desire is of as much use as a watch without a mainspring

When we have made ourselves one with the principle or soul of beauty, no matter how many times the form of its expression may change, we always have its essence

There is nothing in the teaching of Jesus that would ever take any joy out of our life

WHILE WE STUDY the teachings of Jesus recorded in the four Gospels, fragmentary though they be, we cannot but marvel at the wonderful understanding of human nature which they reveal, and at the loving wisdom with which the Great Master adapted His teaching to human needs. And as we read and ponder, our heart gives loving confirmation to a testimony concerning Him from John, that He "needed not that any one should bear witness concerning man; for he himself knew what was in man." And because He knew not only humanity's weaknesses, but because He knew humanity's needs even as one who shared in them all, He was able to meet each individual just where he was. He neither confused them with high-sounding words nor expected of them impossible ideals, but He talked with them in homely terms about their own common needs and desires.

There were great teachers before Jesus and some of their marvelous teachings have come down to us.

There have been great teachers since the time of Jesus, and we love to read their words. But where throughout the records of all the inspired teachings of the past can we find another teacher who began by telling the common people how to meet their everyday needs? Jesus knew man. He knew that man is one great throbbing heart of desire; that even as his body hungers and thirsts for food, so every part of his being is continually hungering and thirsting after something that will satisfy. And it is because of this knowledge that with transcendent wisdom, instead of condemning desire, instead of counseling man to kill out desire, we find Him beginning right away to utilize this great force. He tells His followers the best way to have their desires fulfilled. "Ask, and it shall be given you," He said; "seek and ye shall find; knock, and it shall be opened unto you." And again, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Does that sound as if Jesus thought that desire was to be condemned? No wonder "the common people heard him gladly."

How should we kill out desire from a humanity that is just one gaping wound of desire from its outermost vesture, the body, to the innermost spirit thirsting with unquenchable thirst for union with the Infinite from which it came forth? How kill out desire from the body hungering and thirsting for the food by which alone it can live? How drive desire from the heart yearning to find its home in another heart? Desire is an inherent part of man's being. Jesus knew this. Desire is the driving power behind the wheel. An individual who has lost the driving power of desire is of as much use as a watch without a mainspring. Desire is the God push toward the hidden joy that the Almighty has in store.

TO KILL DESIRE out of the mind that is pushing man on to discover and to taste the hidden secrets of earth and heaven would be to stay the progress of

humanity. Jesus knew all this. Jesus knew that desire is the heart of life, and that it is as impossible to tear desire out of a man's being, and have him continue in a life of power, as it is to cut the heart out of a human body and have it continue in life and health. Do we need an object lesson in this? Then we have but to compare our own active, growing civilization, bad though some of its abuses may be, with the inertia of the teeming millions in the country where the doctrine "Kill out desire" has been taught for ages.

Jesus, instead of counseling His hearers to "kill out desire," recognized the force of desire and used it to show them how to lift themselves from where they were to something higher. He spoke to them as a father would speak to children whom he loved. He began by setting their hearts at rest about the needs of their everyday life; telling them that God was not unregardful of the necessities by which they lived. "Your heavenly Father knoweth that ye have need of all these things," He said. "Be not therefore anxious." The Gentiles, those who do not know God, worry about these things, but you need not. And then He gave them what we might perhaps speak of as "blanket instructions" how to live so as to bring into their lives anything they might need.

WHEN A FIRM EMPLOYS a number of agents and sends them out to represent it in different parts of the country, it issues a set of "blanket instructions"; that is, it lays down some broad general principles that are to be applied by them in the handling of any particular cases that may arise. So Jesus gave to His followers "blanket instructions" that, if applied, would lead to the fulfilling of every good desire. And the instructions, as recorded in the 6th chapter of Matthew, the 33d verse, are these: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." That is, all the things that you need for your ordinary human life shall come as

a matter of course. These instructions, which are just as good today as they were the day Jesus gave them, have not been of as much use to humanity as they should have been because we have failed for the most part to understand what He meant. Very often these words have been interpreted to mean that we should give up the larger part of our time to religious practices, going to church, praying, and singing hymns. I am very sure that such an interpretation was very far from the mind of Jesus when He spoke.

When Jesus spoke of "his kingdom," meaning the kingdom of God and therefore the kingdom of Spirit—for "God is Spirit"—He was referring to the inner spirit or principle of a thing as opposed to its outer form. And when He spoke of "his righteousness" He meant the inner or spiritual rightness or relationship. So that what Jesus actually said, putting it in modern language, was "Seek first to know the inner spirit or principle of a thing, seek to come into inner or spiritual relations to it; and then you will find yourself in possession of it in its outer form as well." That is good sound advice, is it not, in these modern times, as it was in Jesus' day? Always learn the principle and its relations first.

FOR EXAMPLE, if a student wishes to become expert in mathematics he would be very foolish to try to memorize every problem in the book. What he does is to study the principles involved in the problems and how each of these principles is related to every other principle of mathematics. Then he is in a position to solve any problem. We might say he has sought and entered the "kingdom of mathematics," and the solution of all his problems has been "added."

It is the same with music. One who desires to be a musician does not attempt to memorize all the musical compositions in the world. He studies the principles of harmony, learns and becomes harmoniously related to the instrument that he is to use, and

all the particular compositions are "added." And just so, when we have sought and become one with the inner spirit or principle of our being, which is God, the answer to all our problems has been found.

At another time Jesus sought to instill in the minds of His hearers this same idea in these words: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." What does He mean? Does He mean, as our Puritan forefathers taught, that we should deprive ourselves of all the pleasant things of life while we are living in our physical body in order that we may enjoy them after we have "died and gone to heaven"? I am sure He did not mean that. Here again Jesus is using symbolic or illustrative language. "Earth" refers to the form or body of the thing in contradistinction to the word "heaven" which refers to the spirit or inner reality of it. Put into everyday language this means: Do not become too fondly attached to the outer form of some person or circumstance, because this will change, but seek to become one with the inner essence or principle of that which delights you in order that you may find it everywhere. Then when the particular passes away—as pass it must, since the law of the particular is change—because you have the essence, which is the seed from which the outer springs, it will reproduce itself eternally in some form that you can enjoy.

WE CAN DRAW many illustrations of this from life. We all know people who lavish all their love upon one individual, forgetting that the beauty they see in him does not belong to the person but is an attribute of God and may be found in all God's children when they open their eyes to see. When such people are deprived for any reason of the presence of the one to

whom they have confined their affections they feel they have been bereft of all that they had. When we have made ourselves one with the principle or soul of beauty or of love, no matter how many times the form of its expression may change, we always have its essence. It does not make us love our dear ones less to see the beauty which we love in them repeated in other forms and other faces. It but gives us added power and grace to love them with.

There is nothing in the teaching of Jesus that would ever take any joy out of our life. On the contrary, His desire was ever to make clear the laws that, if followed, would fill men's lives with happiness. "These things have I spoken unto you," He said, "*that* your joy may be made full."

The few laws that Jesus gave are worth studying and understanding. Moth and rust are the symbols of change. And Jesus counseled His hearers not to devote all their time to changing things—things, which they are going to outgrow.

THE YOUNG PERSON who gives all his spare time to amusement, harmless though it may be in itself, still is failing to provide for the day when it will no longer satisfy, and he will wish for deeper resources and wider knowledge. That which we wish to enjoy we must take time to cultivate. And the business man who gives all his time to his business so that he even becomes a stranger in his own family will find that in his anxiety to provide for their physical well-being, he has failed to lay up treasure in the hearts of those he dearly loves, and he will long for their understanding and companionship.

The treasures of heaven are the subtler things of life, the essences of love and peace and beauty, the ability to commune with the soul of things. The parent who shows his children how to find these things has given them a resource and a power that nothing can ever take from them.

Jesus did not tell us to stand outside of things and seek to attract them to us by our superior power. In "Seek ye first his kingdom" He gave us a law of deep inner significance. Everything has its soul side. Seek to understand the soul of the thing you would possess. Meet it on the inner plane. Speak to it there. It will give itself to you. Yes, even such a mundane thing as a place of employment. Is your desire for employment? The soul of employment is service, is it not? And Jesus said that the secret, the soul, of greatness, is service too. "Whosoever would be first among you shall be your servant." Jesus knew the soul or inner principle of all things, and so He was Master. We can be masters too, if we will follow His teachings.

THIS I KNOW

I know not by what methods rare;
But this I know, God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late,
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—Eliza M. H. Abbott

Usable Truth

The Law of Compensation

By RICHARD LYNCH

Every person would like to believe in a magic power that could give him what he feels are his just deserts in life

The difficulties we are encountering have not been sent by an angry God as punishment, or by a vindictive power seeking revenge

Whatever we possess today is our just desert; we have sown it and it belongs to us

SOONER OR LATER we come face to face with the law of compensation and its assurance that, inevitably, our own comes to us and only what is our own. Back through the evolutionary stages there has always been this law of compensation, holding "different gifts to different individuals, but with a mortgage of responsibility on every one." As we apply it to life and watch its certain manifestation, do we find a counterbalance for the effort of living? Are we satisfied with the benefits we are receiving? Are we getting fair returns from our investment? Do we feel that "our own" has come to us? Most of us are dissatisfied and believe that it has not. Many say that life is not worth the living. The great majority declare that injustice is rampant in the world and more especially in their own individual lives; that sickness, poverty, and unhappiness stalk undiscriminatingly through human existence.

Every person would like to believe in a magic power that could give him what he feels are his just deserts in life. Nearly every person places a high valuation upon these "deserts" and feels that if justice were

dealt him, he should receive the very best that life has to offer. There is really nothing egotistical in such an assumption; for man as the divine son has a perfect right to regard "all things whatsoever the Father hath" as his heritage—to expect them as such. But few understand how and why this is true.

"The world owes me a living," you hear one say, often with a reckless determination to collect the debt in whatever way proves the easiest. "I don't deserve this" or "How unjustly Fate has dealt with me" are common expressions of defeat or failure. "Why should that person have everything, while I, who have a better right to it, have nothing?" This is an oft-repeated query.

The old and let us hope obsolescent religious teaching was that justice might be expected only in some other life. The rich and powerful, assumed to be wicked and overbearing, were bound to receive punishment after death; while their unfortunate victims, being poor and wretched but devoted to religion and the church, were sure to be bountifully rewarded in an after life. No such attitude is ever permissible from the viewpoint of Truth.

THE WORD COMPENSATION rests upon a basis of immutable principle, suggesting counterbalance or equality of opposing forces, and it leads directly to an established rule of physics—that of action and reaction. This is a law that we come in contact with daily and it grows with our awareness. Nature emphasizes it as darkness and light, ebb and flow, heat and cold, male and female. Science presents it as the polarity we recognize in contrasts—attraction and repulsion, cause and effect, subjective and objective. Religion teaches it as spirit and matter, good and evil, God and Devil. We meet it continually as wisdom and ignorance, sickness and health, poverty and riches. Jesus included it as a supreme factor in His doctrine. "Give, and it shall be given unto you." "Judge not,

that ye be not judged." "With what measure ye mete, it shall be measured unto you." And Paul said, "Whatsoever a man soweth that shall he also reap."

The sooner we come to know and apply the just law of compensation the sooner we shall realize that we are but reaping what we have sown, if not on this plane, then on a former one. The difficulties we are encountering have not been sent by an angry God as punishment, or by a vindictive power seeking vengeance. Our suffering is of our own creation, and those who will not so consider it must remain in a state of chaos. Refusal to meet the issues in this life simply means a postponement, carrying them forward into the next, where they may prove even greater hampering barriers. The burden of timeworn obligations becomes heavier; old debts grow harder to pay; procrastination neither reduces nor cancels our liabilities. Sooner or later they must be met in their entirety.

IT IS NOT NECESSARY to accept the theory of reincarnation to believe in the immortality of the soul and its progress throughout eternity. It is reasonable to interpret the Master's description of the Father's house of many mansions as significant of many degrees of consciousness through which the individual soul must pass. The school of life has many classes, the drama of being many scenes. The brief term of this earthly existence is but one grade, one short scene in a series. Who can judge the great whole by one of its parts? Other episodes have been experienced; many more will follow.

Some of us have failed in past examinations, bringing with us into our new grade held-over subjects to be made up, conditions to be adjusted—in the form of unrighted wrongs, unforgiven sins, unpaid debts of love and kindness. Nothing can remain hidden. No lesson may go unlearned. Every debt must be paid. When these obligations are revealed, when they present themselves for settlement in myriad forms, when perhaps early in the new plane of existence pay-

ment is demanded, we bitterly rebel at what seems utterly unjust to us. Physical ills, mental disturbances, financial difficulties, loss, failure, and criticism—against all these we cry out. Cruel injustice has been perpetrated. Why should these things come to us when we have never done any wrong to deserve them?

Whatever we possess today is our just desert; we have sown it and the harvest belongs to us. Very often it does not make us happy. We are dissatisfied with it, but it remains ours. This fact would prove hopelessly discouraging were it not for a great truth that teaches us how to be free from every difficulty, released from all bondage, absolved from every debt.

GOD AS INFINITE LAW is both the bountiful giver of all good and the dispenser of divine justice. Man as an individualized expression of that absolute good is a user of God power. All our life we have been employing this creative capacity. How have we directed it? What have been our thought patterns? If we are continually rebelling against the fact that our own has been kept from us, that another has been given our rightful place, that money and position have been unjustly snatched from us, it is time to pause and take an inventory of our past.

The majority of people, if they are strictly honest with themselves, can find a balance of profit on hand. The law of compensation is at work everywhere, and those who feel they have the least in life for which to be thankful often wake up to the fact that they have the most, and that seeming deprivation has been counterbalanced by an equivalent blessing.

In striking the balance sheet of life it is expedient to take stock of what has been invested of Truth and error, of harmony and discord, of sickness and health, of poverty and riches, of unemployment and work. Every thought is living capital and brings forth dividends for its investor after the manner and kind of the investment made.

IF YOU FEEL THAT your business of living is bankrupting you, know that there is a way of canceling all your debts. Learn your lesson. Pay your obligations. You need not wait for another lifetime or depend upon a future incarnation. Draw now upon the currency that is yours. That portion which rightly belongs to you will come to you if you recognize infinite justice in the compensatory law. What you invest will return to you, what you sow you shall reap, what you give out will come back to you. It seldom returns directly from one particular investment; rarely will you reap just where you have sown; almost never will your requital come from the person who is in your debt. But the divine law is in constant operation to bring you what and all that is your own. Infinite justice cannot make mistakes.

If you are sick, poor, or unhappy and you feel that bitter injustice is being done you, you must know that every fear thought draws compound interest of worry; every disease thought manifests itself as ill health; every idea of lack and limitation pays a poverty dividend; criticism, condemnation, and jealousy result in unhappy discord; rebellion and resistance close the avenues of supply and keep your good far from you by accentuating the power of adverse conditions.

On the other hand, courage is transformed into confident faith. Love shines forth as joyous harmony. Every positive idea of wholeness is a creative force bringing health into operation. Every seed of opulence produces its harvest of plenty. Today we are reaping conditions produced by past thought forms. Today we are sowing seed for future garnering. What we put into life is our own and nothing can keep it from us. With unerring exactitude it returns to us.

NO SUBSTANTIAL BUSINESS is established overnight. No harvest develops in a day. It takes more than one lesson to become an expert. Just so the business of living requires painstaking attention to every in-

vestment. Life's garden must be planted and watered and encouraged to grow. Lessons in the school of the world must be learned, one by one—worked out from a scientific basis and according to principle.

We hold in the subconscious mind the errors of the race thought, its fears and delusions, its doubts and misgivings. They will continue to be reproduced in our body and affairs until their power has been destroyed. Only Truth can nullify their destructive effects. As long as an evil is retained in the subconscious mind we cannot be rid of it; hence its beliefs in sin and sickness, poverty and lack, injustice and failure must be corrected. They can be eliminated only by our insight into Truth, which is correct thinking. It is impossible to think both correctly and incorrectly at the same time; therefore as the true idea appears in consciousness, it is recorded in the subconsciousness and crowds out old beliefs with their disastrous consequences. Since our body and affairs are automatic reproductions of the subconscious mind, and it is an automatic record of that which the conscious mind accepts as fact, we should train the consciousness to know its power. No thought should be allowed to pass unchallenged, no belief unsubstantiated.

WITH THE ADVENT of the talking picture a curious bugaboo arose. It stalked beside youthful inexperience and seasoned maturity alike, terrifying the timid actor, baffling the sagacious, and undermining the assurance of even the most confident egotist. The name of this uncanny spectre is "fear-of-the-microphone," and it interposes its shape between many an artistic conception and its expression. This panic producer is an accurate recorder of sound. Nothing escapes its exactness of reproduction on the sensitive film of that which comes within its range of "hearing." Whether pleasant or discordant, whether meant for recording or accidentally interpolated, the film holds a correct record.

There could be no better illustration of the recording power of the human consciousness, and we should be just as vigilant regarding that which passes through it to the subconscious mind as the director is when he gathers his vibratory material for the microphone. The delicate film of the subconsciousness receives the impress of what has entered the scope of consciousness. Like the terrifying microphone it "listens" to what is allowed within the range of its attention, and it cannot of itself discriminate between the pleasing and the discordant. Man stands in the rôle of director. He has the intelligence to select material that will make his life rich with harmony or mar it with discord.

WHY THEN, WITH SUCH a simple formula, do we lack anything that is good? We often say and honestly believe that we have had no part in the disaster that overtakes us. We feel that we are victims of circumstance or that luck is against us. We accuse others of having defrauded us, and we bitterly denounce them, declaring justice to be a myth or a huge joke. But if we are truly seeking a way out, if we are really candid with ourselves, some of us must admit that we spend more time and energy in fear and worry, in anticipating pain, loss, and lack, in limiting ourselves and human conditions than we do in expressing life, health, happiness, and prosperity. When the law manifests its power, when our own comes back to us, how we rebel and resist and labor as we beat against it!

"Resist not" was the Christ law, stressing the idea of never retaliating. We must stop fighting conditions, cease wasting strength in futile rebellion. Resentful cries of injustice bring no response; they tense and tighten and block all channels through which help might come. Jesus was able to maintain the pure God consciousness that the world cannot touch. He was confident of the spirit of absolute justice within.

He was a perfect exemplification of the employment of God power.

"My Father worketh . . . and I work." "The Son can do nothing of himself, but what he seeth the Father doing." "As the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment." Could anything be clearer than the Master's explanation of God's working through man as divine activity? and of man, as the expression of that activity, with authority to judge how he shall employ it?

SPIRITUAL LAWS are eternal verities and must work out according to Truth. A principle inevitably demonstrates its own exactness as a rule of action. Justice is a divine law that tolerates no violation. Justice decrees for man health, happiness, and abundance. But justice does not bring forth figs from thistles. If man disobeys the rules of health, harmony, or supply, the law of compensation becomes manifest. Misuse of the power that makes him well, happy, and prosperous when correctly and intelligently employed, reacts according to principle in sickness, inharmony, and poverty.

We have been given authority to execute judgment in our life, to choose our method of procedure. The God power is infinite, and through its expression all things may be ours. Every time we choose a thought of wholeness we make a health investment. Every idea of substance draws compound interest. Every vision of reality is a share of preferred stock in the kingdom of happiness.

What is life paying you today? Health or disease, happiness or misery, lack or abundance? Whatever it is, it is your own. It belongs to no one else. You have made the investments and you are drawing the interest. If you are dissatisfied with your dividends, begin now to withdraw your capital fund. Change your investment. Watch every thought. Guard your

conscious mind against the intrusion of error and its subsequent entry into the subconsciousness. Be true to the dominion entrusted to your keeping.

There is a law of health; learn and obey it. There is a formula for happiness; follow it. There is a principle of plenty; comply with it. Only your own can come to you, and be sure that all that is yours will become manifest. It is your responsibility; no other person may share it. Your own, only your own, and all of your own will come to you.

EDITOR'S NOTE—This is the last of a series of ten articles by Richard Lynch.

The Temple

of the

LIVING GOD

The temple of the living God
I'm building now within;
His perfect likeness to reveal,
I'll cleanse my soul from sin.

My God-sight clear, my vision pure,
The veil is rent in twain;
The wondrous glory of the Lord
Now in my heart doth reign.

O God, Thou art my All in All,
From bondage now I'm free;
I rest in Thy eternal love,
I live and breathe in Thee.

—*Ruth A. Gustorf*

Creator and Created

By FRANK F. D. NEWHOUSE

To the individual consciousness God takes on personality according to the individual's conception of God

All the qualities of God are potentially in man, because the reality of man is Spirit and Spirit is God.

Man says he is being punished for his sins when he is but experiencing an inevitably false answer to an incorrectly worked problem

ALL SUBSTANCE, love, intelligence, energy, the life principle itself is Spirit, which we call God. This Spirit, God (good), interpenetrates and fills all being and there is no being except of Spirit. In a sense we differentiate Spirit from matter. In another sense, a true sense, matter is not different from Spirit, but is Spirit manifesting itself in such fashion that it may be perceived by man in his physical embodiment. God, then, as Spirit is a composite of all that has being and all that has potential being, both visible and invisible.

God is one with His creation or the various manifestations of Himself and can never be considered separately from them. He is omnipresence. Substance is Spirit. Spirit is God. Substance, then, and God are one. God is omniscience (all-knowledge); therefore God is the intelligence which conceives of the various expressions of Himself. God is omnipotence (all-power), hence is the energy which "presses forth" or expresses the many conceptions of Himself. God is love or the attractive influence that holds together the elements of His various individual expressions and also holds together the individual expressions themselves to form the perfect whole.

God is impersonal in that He is all creation. He gives individual expressions of Himself and each individual expression is all God but not all there is of God. It is important for us to grasp this idea of our divinity without supplanting a proper humility by an unseemly egotism. It may help us if we draw an analogy: A drop of water from the ocean is entirely sea water but it is not the entire ocean.

To the individual consciousness God takes on personality according to the individual's conception of God.

There is but one true God. There are as many different conceptions of God, however, as there are different degrees of understanding. There are as many "expressions" of God as there are individualities "expressing" Him, but each expression is only so much of the whole as each individual is capable of understanding.

GOD IS BEING. Also God is love. The many forms of being are God manifesting Himself and are portions of the one Spirit clothed with an outer garment. There cannot but be a magnificent attraction between the whole and the parts comprising the whole. The whole takes a deep delight in its parts and expresses very great yearning for their well-being. When this oneness in Spirit of the parts and the whole is recognized it is impossible not to accord an even distribution of one of the attributes of Spirit (love) among the parts.

It is because of the existence of this well-defined sense of the oneness of mother and child that a mother's love for her child is the highest physical expression of love and is well-nigh Godlike in its quality.

The mandate "Love thy neighbor as thyself" means identifying the God in your neighbor with the God in yourself and recognizing both as parts of the whole, and, being conscious of God as love, according the same amount of God love to your neighbor as you do to yourself. Because God in your neighbor and

God in yourself are one and the same, your love for God in your neighbor must necessarily be equal to your love for God in yourself. Thus we are not commanded to love or condone the shortcomings and iniquities of our neighbor but merely to recognize his identity, in which event we cannot escape loving him.

INTELLIGENCE IS MIND. Mind—universal Mind—is an aspect of God. Just as God as the love principle is the attractive influence, the coherence that holds together the parts to form the perfect whole, so is He as Mind the directing, guiding principle that causes these parts to fulfill their destinies as indispensable details of His complete idea.

God, likewise, is power. As well as being love, the attractive influence and intelligence, the guiding principle, He is as power the eternal energy that motivates the parts in their respective activities. The conception of God as intelligence linked with that of God as energy gives us the conception of God as power, since power is directed energy. Further, linking up these conceptions of God with our conception of God as love, we know God only as intelligent creative energy or benevolent power—never as destructive.

Primarily all so-called created matter is substance in Spirit. Substance takes on what we regard as material form only as it is clothed with such form by the perceptions of our physical senses. To one who was deprived of all physical senses, if he could not see an object, could not feel it, hear it, smell it, or taste it, to him that object would not have existence except as he were spiritually conscious of its existence.

Even physical science recognizes that matter may be divided so minutely that it ceases to have expression as matter and becomes as nothingness to the physical senses. We know by a well-recognized law of science that merely dividing matter does not destroy it and that it must continue to exist in an unformed, invisible

state. Its being then must be in Spirit and since we accept the premise that God is all-encompassing, God as Spirit substance must be reality.

ALL THE QUALITIES of God are potentially in man, because the reality of man is Spirit and Spirit is God. It is obviously impossible for God to be present and at the same time have some of the qualities of God lacking in His presence. A microscopic bit of diamond dust is just as surely pure diamond as is the beautifully cut ten-carat stone. All the qualities are there, but the magnificence escapes us.

Man is created in the image and likeness of God. One of the attributes of God is the will to do. Man is given this attribute along with his other God qualities, and he is not an automaton but a free agent. It is man's choice, then, whether he will show forth his God-given God attributes or whether he will live entirely within the realm of his physical senses.

Man is the manifestation of God's highest idea of expression, and being endowed with all the attributes of the Father he has dominion over all other manifestations. Man, in his reality, is the objectification of God's idea of Himself; therefore the reality of man must be not only Godlike but a part of God Himself and must therefore possess all the attributes of God. This does not mean that man is God in all His completeness but he is an integral part of that completeness.

IF WE THINK for a moment of God and His creations in likeness of Himself as forming a complete circle, we may see that every arc of that circle, no matter how minute, has exactly the same curvature as every other, and that all arcs are equidistant from the center, yet no arc can be removed from the circle without the circle's ceasing to be. We may take a greater or lesser portion of the circle and its relation to the whole remains unchanged except in the matter of

degree. This greater or lesser degree of relationship is within the realm of our understanding and not a matter of actual fact.

The area within the circle we may think of as God's creation in its entirety and as being encompassed by the perfect circle God, of which each human individual is a partial expression. No part of the circle can by any stretch of the imagination be the entire circle, nor can any part exist without a definite relation to every other part and to the whole.

Just as God in relation to His creation is the source of all and is one with all, so in relation to His creation is He the sustaining power and loving care that continues without ceasing to be concerned about the well-being of what He has created. As the Father He did not create and then lose interest in what He had created; as the guiding principle He is ever with the various expressions of His creation keeping them in harmonious relations each to the other and to Himself, if they but let Him.

God is not a stern, angry judge of the wicked. He is Principle—the one true Principle. When man sins he is failing to work out his formulary of life according to Principle and he gets the wrong answer. Since the right answer, the result of working the Truth principle, is good, obviously if one sins or errs in one's working of the law, the result is failure of good to come into manifestation in one's life. Man says he is being punished for his sins when he is but experiencing an inevitably false answer to an incorrectly worked problem.

God does not visit judgment upon man. God cannot express anything but good. Man sits in judgment upon himself when he fails to let God come to expression in his life.

MAN PRIMARILY is Spirit. Spirit is clothed with soul so that it may be individualized in expression. Soul is clothed with body so that individualized ex-

pression may be manifested on the physical plane.

Man, as Spirit, is one with universal or superconscious Mind. Man's subconscious or intuitional mind functions as the mentality of his soul self. His intellect or conscious mind functions as the mentality of his physical body.

To the degree that man merges his conscious mind, through his subconscious mind, with universal Mind he is able to show forth his God attributes, and in the same measure his body and affairs take on spirituality.

Mortal mind depends upon the physical senses to give it its impressions, except in so far as the individual turns the mortal mind's attention to the indwelling Christ mind and receives instructions from it. This mortal mind is subject to error and when relied upon alone, is limited in scope to the things of the physical plane.

Spiritual or universal Mind is the essence of Truth and cannot know error. There is but one mind of Spirit. Being universal it includes all expressions of mind. Hence mortal mind, strictly speaking, is but a phase of spiritual Mind. Since man is not created an automaton, but a free agent, he is given this phase of mind that we call mortal mind with which to function upon the physical plane. It is of man's own choice whether he becomes conscious of the at-one-ment of his particular bit of mind with the illimitable source of all wisdom or whether he fails to recognize its true nature and thus stunts its activities and permits only its mundane development.

OUR RELATION TO GOD is that of sonship and of heirship to all of His kingdom.

God is the tree, and we are the branches. Each branch is an integral part of the whole and is nurtured and cared for impartially by the whole. A branch of the tree does not draw its sustenance from any other branch, thus exhausting that branch, but

draws it from the tree itself, and this supply is inexhaustible and without limit. Each branch can exist independently of every other branch but cannot exist except as part of the whole.

As sons of God we are joint heirs to the things of God (All-Good), which things "endure forever and perish not." Our earthly relations however are confined within the limitations of time and space, and "the fashion of this earth passeth away."

Recognizing our sonship relation to the Father-Mother God, we recognize that all men are brethren because they are individual expressions of the one Spirit. This conception transcends any idea of personal love, any sense of possession or of the limited relationship of one to another, and allows our consciousness to include the entire world in this relation to the Father-Mother God that we ourselves enjoy. Thus our love becomes unloosed from the narrow confines of personal relationship and becomes universal in its scope of expression.

In regarding the universality of God as Principle, however, we need not give up the personalization of God and lose the comfort of the thought of God as our personal Father.

As PRINCIPLE GOD is the origin, the source of all being. He is the law of all-good and is His own execution of the law. He is the inexhaustible storehouse of all good and is His own expression or "pressing out" of that good in our life. He is the all of life, love, wisdom, power, and substance. As Principle He is impersonal.

As person, God need not be cold, inexorable Principle, but may be personalized in each individual consciousness as the all-loving Father of the individual. Jesus was "the only begotten Son of God." Each individual may recognize the I AM in himself as the only begotten Son of God, because the I AM within himself is one and the same with the I AM or Christ self within his brethren. Thus the individual may be conscious

of God as his personal Father, the Father of the I AM within himself and still concede the existence of the same relationship in the case of his fellows.

We are told that "it is your Father's good pleasure to give you the kingdom"; and it is perfectly natural for us to desire the good things of life. How, then, may we find satisfaction of our desires? We must first determine what it is that we truly desire. This cannot be done by looking to the external world. If we turn to the Mind indwelling and are shown that our desire is true in God, then we may know that our desire is God's longing for expression and is His decree that the thing desired exists for us now. All nature is God, and God abhors a vacuum. Our desire is a vacuum and is the exact form into which the satisfaction of the desire or need must fit. If we but allow the channels to open by turning our attention to the true source, God will fulfill our desire even as it is felt.

KNOWING OUR DESIRE to be true in God, knowing that even as the desire is felt and before its fulfillment is asked for it is given us, by praise and thanksgiving we shall have the full realization of our desires and have conscious at-one-ment with the universal supply of all good. No true need in God or God desire was ever created but the means of fulfillment was created at the same time.

Every man has direct access to God when he fully realizes that his thoughts are causes and not effects and that he is given free choice in determining to what his thoughts shall be directed.

If man allows his thoughts to be centered on the outer, material world about him, his thoughts will be directed by that part of his mind which by virtue of long training and habit has given itself over to functioning in the material realm. Thus his thoughts will drift about on the cross currents of the human race thought and will be subject to human error.

On the contrary, if man turns his attention to the

Christ mind indwelling and has conscious realization of the oneness of his being in spirit, mind, and body with God as Being, he will not only think none but God thoughts but will find these thoughts outpictured in his life, and for him the kingdom of God will be at hand.

Man naturally desires the utmost of good to be manifest in his life. In order to realize this desire he must look to the source whence this good must come. God is the unfailing and only source of all good. If man looks elsewhere than to God for his good, he may find something that he attempts to delude himself into believing is his good but that does not—when he has possessed himself of it—satisfy the longing of his heart. This unappeased longing is God (good) still trying to press forth into his life.

Since there is only one source of good, which is God, the fountainhead of all good, man must look to this source if he would know true desire and experience complete and lasting satisfaction of his desire.

The Presence

O Lord our God,
Thine altars are so near!
This very morn so quietly
Saw love defeat
Indifference and scorn;
And yesterday
A dusty street
Saw Truth drive fear away.
So close Thine altars are!
Lord, Thou art here.

—Mary H. Brown

Demonstrating Substance

By ALBERTA FLANDERS

Part III

Man's first consideration must be a recognition of the source of supply

The mere act of praise liberates a spiritual force the strength of which can hardly be overestimated

In my mind's eye I behold divine substance supplying every need of this, my country. My country now manifests prosperity

EVERY BEGINNER approaches Truth demonstrations from an individual angle. This is due to the alignment of his thought. One demonstrates health with ease, another supply, a third congenial environment. But whatever the demonstration made, it has one universal effect—to strengthen faith.

Let a student once experience a beneficent result, the outgrowth of his concentration in the silence, and he will tell you that Truth is no mere theory. He knows whereof he speaks. Taking his first steps hesitatingly and with perhaps little real belief, the machinery of a person's mind usually works slowly, perhaps laboriously, along the new line of thought. The attempt to demonstrate may be an effort. But once made, the thrill of achievement propels him joyously, optimistically forward. Belief merges into faith. Faith becomes spiritual understanding. Beyond that is the realm of spiritual consciousness, natural habitat of the advanced thinker. Ensconced in this mental state, man is so firmly and deeply unified with his own indwelling Spirit that error simply does not register with him. Only good has reality or power.

While it is a proved fact that some students demonstrate almost at once and with accuracy, as a rule

spiritual heights are reached by the slower process of spiritual growth, growth that usually follows quickly on first demonstration. The reason for this is obvious. Suppose you, the student, make a first demonstration of supply. Time passes and again your funds become depleted. Naturally you recall the demonstration made and a second time invoke divine aid. Success crowns your efforts. Having repeated the first beneficent experience, you branch out. When need arises you demonstrate over other phases of lack or limitation.

Thus, a step at a time, your consciousness of God as divine principle, omnipotent, omnipresent is built up, unassailable in its integrity. Founded upon the rock of spiritual might, waves of doubt, fear, and indecision beat upon it in vain. For you Truth is a fine tool and dependable. You use it to shape to the pattern of your need the formless substance that is the primordial essence of all things.

FROM THE MOMENT of individual achievement your vision broadens. You move on to larger problems. Losing sight of yourself as a person, you are aware that a unifying process has taken place in which you have come to regard yourself as part of a limitless whole—a realm of divine love—just as hands and feet in the physical world are parts of your body—as river and brook are parts merging eventually in the mighty whole of some ocean.

Divine order has become real to you, has established itself, using you as its medium of expression.

At no time within the memory of present generations has there been greater need of the community-minded. The future of our country is at stake. Our responsibility is great.

A country is merely an enlarged group of individuals. As such it is ruled by the dominant thought of individuals. Present world conditions are the natural outcome of negative thoughts launched by millions of minds into the vast encompassing sea of primordial essence surrounding us.

To remedy these unsatisfactory effects every Truth student must put forth his best efforts. He owes it to himself, to his country, to the principles for which he stands. A wave of love and harmony overwhelmingly powerful for positive good must be set in motion. Only thus can the destructive unified thoughts of the millions of negative minded be neutralized and the common weal assured.

To the beginner this may seem a matter of bucking tremendous odds. Not so. Truth is powerful, and there are enough Truth students in our country to bring an appreciable influence to bear. It is the hour for teamwork and coöperation. Let each one do his bit faithfully, and the results will be amazing.

SOME THERE MAY BE who, possessed of all good will, are not entirely clear how to go about the broader task of working for the general good. The process is no different from that employed in treating the individual. Let every student of Truth throughout the length and breadth of the land make it a part of his daily spiritual ritual to bless his country. There is inestimable power in a blessing. Let the student affirm divine protection and guidance for government officials from the President down. Let him affirm prosperity, the power to demonstrate substance.

An all-inclusive statement may be suggested for use, such as this: *In my mind's eye I behold divine substance supplying every need of this, my country. My country now manifests prosperity.*

Praise your country and its government. The mere act of praise liberates a spiritual force the strength of which can hardly be overestimated.

There are innumerable other ways to help that will occur to students. Any process that you have found practical for demonstrating individual good may be used in the larger field of the community.

The way out of the depression that we have heard so much about is a mental way. The present crisis in world affairs has come to pass because man has

failed to develop and bring into manifestation the spiritual forces and powers with which he has been abundantly endowed. In place of doing this he has poured time, strength, and energy into a development of material resources. Today like a boomerang these selfsame forces recoil to lay him low. We hear talk of the "machine age," and of "technocracy" (an inventory and a diagnosis) as the solution. Many and varied names spring up and are applied to the Frankenstein hatched from material sense. As many and varied are the plans proposed for converting the monster into a positive force that shall bless not just this nation but all nations on the globe.

EVIDENCE SEEN on every hand of the creative power of material forces working through man is good. Achievement along these lines is right and should be a source of happiness and rejoicing. It is only because man in his eagerness to excel materially has lost his balance and failed to keep an equilibrium that disaster in the form of present world-wide conditions has overtaken him. It is true that he has used primordial essence, the power of Spirit, all the power there is, but he has used it blindly, without the illumination of spiritual understanding that guides and directs.

Had man brought forth and developed his spiritual powers in like degree the present world-wide suffering would not have been. In place of recognizing himself as one with his brother man, one with All-Good, he has looked upon himself and his family as a unit. He has tried to hoard good for his own use and that of his family. This is a spirit of greed, of group selfishness. In practice it erects a barrier of separation between man and man; between nation and nation; between man and the source of his supply, divine Principle.

Through ignorance of his God-given powers he has seemingly been unable to surmount this barrier. While ignorance remains, the barrier will remain. Only spiritual understanding can level it. The sooner man rec-

ognizes this and starts applying the remedy, the sooner will a state of affairs be inaugurated that will be constructive instead of destructive.

SOME ONE HAS SAID and truly that man is "the noblest work of God." This preëminence is due to the tremendous forces and powers of the Infinite with which he is endowed. Even (generally speaking) with a very meager conception of his own potentialities his accomplishments have bordered on the miraculous. What then might he not have brought into being had he worked with conscious awareness of his divine resources!

These resources we have shown are his to draw upon at will. Their wrong use has brought mortal strife, turmoil, disease, and death. Let man use them rightly and ascend to heights of spiritual achievement that connote peace, joy, prosperity, perfection.

In the past, man's mortal vision has conceived but faintly his wonderful possibilities as son of the Most High. The time is at hand for the scales to drop from his eyes. He should know, recognize, and use the powers of the Father in whose image and likeness he is created.

Man never stands still. Either he goes forward or he retrogrades. If our nation is to hold its high place among the nations, we must stand together as individuals. Steadfastly knowing the real from the false, the weight of responsibility rests upon the shoulders of every Truth student, since responsibility increases in direct ratio to knowledge. Even a few unassailable ones, faithful in the high watch and refusing to agree with appearances of limitation and lack, will provide the leaven that leavens the whole. Others viewing the works will emulate them, and thus a cumulative process will be initiated.

RIGHT NOW, in the midst of seeming depression, there are those among us who have known no lack of any good thing. They are those who by constant prayer,

by practice of the silence, by acknowledgment of their rightful heritage as children of the Most High, by praise and thanksgiving make of themselves channels through which good may flow.

There is no lack of food in our country or of supply of any kind, we are told. It is merely, as we have tried to emphasize repeatedly in this series of articles, that man's first consideration must be a recognition of the source of supply; his second, an alignment of thought with the true process of bringing it into visibility.

This, children of divine love, is the crying need of the moment.

(*The End*)

The Riches of God

I am rich in the consciousness of God's love.
I am rich in the consciousness of God's peace, presence, and power.
I am rich in the consciousness of God's life within me.
I am rich in the consciousness of God's favor and faith.
I am rich in the consciousness of God's abundance.
I am rich in the consciousness of God's influence expressing in my life.
I am rich in the consciousness of God's greatness and goodness.
For am I not assured
"My God shall supply every need of yours according to his riches in glory in Christ Jesus"?

—*Mary S. Flint*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 9, MARCH 4, 1934.

Unity Subject—*The Christ Sphere of Action.*

International Subject—*Jesus' Testimony Concerning Himself.*—Matt. 11:2-6, 16-19, 25-30.

2. Now when John heard in the prison the works of the Christ, he sent by his disciples

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

16. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17. And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a demon.

19. The Son of man came eating and drinking, and they

say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him.*

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*—Matt. 11:28.

SILENT PRAYER—*In the Spirit of Christ I am relieved of all stress and strain, all fear, all care and pettiness. Through Christ I am freed from all bonds.*

In the Gospel of John a conversation between Jesus and Pilate is reported, in which Jesus indicated the nature of His lifework and mission. He stated that His kingdom was not of this world, not one to be established by armed force. It was the kingdom of Truth, and as such it could be ushered in only by a right understanding of its nature and a full compliance with its conditions.

John the Baptist apparently did not understand the true sphere of Jesus' activities. Because Jesus, in the beginning of His ministry, stated that Isaiah's prophecy of the freeing of the captive was fulfilled in His day, John seems to have felt that when Herod shut him up in prison, Jesus, if He really was the Messiah, should have set to work to free him from captivity. But Jesus was not a political agitator; He never inter-

fered with the established order of government. His work was to bring each man to realize his individual freedom, his status as a self-controlled man under the Christ law of liberty operative in his inner life. Every man who realizes this fundamental principle begins to free himself accordingly, to work out his own salvation. The process is an evolutionary one of the individual soul or spirit.

In today's lesson Jesus makes clear the nature of His ministry. The blind receive their sight. This is manifestly not an external gift, but a clearing up of the physical vision and innate understanding of the man himself. Both these faculties are inherent in the individual. The lame walk: the body is enabled to express its normal functions through the realization of its contact with the one Power. The lepers are cleansed: the healing of so-called incurable diseases is brought about by a quickening of the vital energies and a purifying of the springs of life; namely, the mind and, through it, the blood stream. The deaf hear: the dullness and paralysis that have robbed man of this avenue of contact with the outside world is removed, and his nerves are again keenly alive and able to perform their various offices.

The dead are raised up. The quickening here indicated differs in degree but not in kind from the preceding ones. Another way of saying that one who was dead has been restored to life is in the words "her spirit returned" or came again, as we read of Jairus's little daughter. Jesus spoke of death as sleep, and of the act of coming to life as a wakening from sleep. Both are natural processes, it would seem, and clearly are not the result of the application of external agencies.

The poor have good tidings preached to them. This work of the Christ Spirit is put last, as most important; and its major character is understood when we consider that the poor, bound perhaps from birth by the shackles of ignorance, helplessness, and futility, are

brought to realize that they have within themselves the power to win their own freedom, by realizing that it already exists in the Christ and that all they must do is to learn to accept and express it in their lives. Breaking up the ingrained thought habit of a lifetime and building up an opposite habit in its stead is not an easy work, but it is one that can be done.

The conclusion of Jesus' message to John is designed to confirm the latter's faith in Jesus' Messianic mission. "Blessed is he, whosoever shall find no occasion of stumbling in me." Blessed is he who does not look for external results before the inner foundation has been laid. John the Baptist worked in the old way; he attacked sin and condemned the sinner. Jesus converted the sinner by recognizing him as a child of God, thus restoring to him his self-respect, while He allowed the sin to drop out of mind and be forgotten in the more vital necessity of rebuilding the life. Blessed is the one who does not expect external effects before he has learned to recognize and deal with inner causes.

Skepticism and a refusal to recognize the good are both signs of the immature mind. Jesus compared His generation to children who will play neither a glad game nor a sad game, neither circus nor funeral. Such persons are childish, not childlike. They find fault with the ascetic, attributing his abstinence from food to insanity (demon possession). Jesus, who had a normal appetite and appeased it in a normal way, incurred their condemnation on the ground that He ate and drank to excess. Nothing pleases the mind that is keyed to faultfinding and criticism; but wisdom nevertheless continues to be justified by her works. When a man consults the Spirit of wisdom within himself and acts upon the principle of common sense or innate intelligence, he knows what is best for him to do.

Simple faith is within the grasp of even the child. The confidence of the babe in arms is simple faith.

He intrusts himself with entire faith to the mother's care, knowing that she has never yet failed him, and believing that as she has done, so she will continue to do. Such faith is not without foundation. Its basis is experience. The child that has never known a mother's love, that is forced to grow up in a hostile environment, does not have such faith, but distrusts every one that approaches it, and puts each one to the proof before accepting him.

Only through the Christ Spirit is it possible to know and understand God. "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*."

The secret of freedom from world-weariness, of rest from burden bearing, is revealed in the Christ. We must unite our mind with the Christ mind in order to learn this secret. When we do this we learn by degrees the meekness and lowliness of the universal spirit in which peace abides. By removing the fears that have haunted us, we learn that the Christ consciousness "carries a burden that is no burden." We cast away our petty cares, our futile stress and striving, and rest in the knowledge that we are now sons of God, identified with Jesus Christ in the work of setting at liberty the bruised and the bound, and in proclaiming the kingdom of heaven to be at hand in this present time.

QUESTIONS

1. Did John the Baptist understand the mission of Jesus? What was that mission?

2. How does the realization of freedom come to man?

3. In what way do good tidings help the poor?

4. Explain the thought in the blessing of those who find no occasion of stumbling in the Christ.

5. How do we gain true rest and freedom?

Lesson 10, March 11, 1934.

Unity Subject—*Finding Truth by Means of Analogy.*

International Subject—*Parables of the Kingdom.*
—Matt. 13:31-33, 44-52.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him, Yea.

52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

Golden Text—*Of the increase of his government and of peace there shall be no end.*—Isa. 9:7.

SILENT PRAYER—*I feed my mind and my soul on thoughts and words of Truth, and by this bread of life I grow daily in the understanding of God.*

When a subject is difficult for us to grasp, we cast about for some familiar topic that resembles it in some way. By this side door of analogy or comparison, we are sometimes able to gain an understanding of what otherwise would remain obscure to us. By analogy we may learn to understand the kingdom of heaven, a subject concerning which we can know little until we actually enter that realm.

The kingdom of heaven is the unseen world of mind that is right at hand, available to every one who can believe in it and enter into it through conscious faith.

The first analogy, or parable, in today's lesson shows the great capacity for increase possessed by this mental realm. When the thought of the kingdom first comes to us as a present reality, it seems but an insignificant idea, a random possibility, a thing of conjecture, because we have never yet done anything with it and do not realize that it can be made a living, growing power in our life. If we take this insignificant thought, this stray mustard seed, and plant it in the mind, giving it a permanent place, a locus or focal point in which to take root and from which to send out its branches, it soon grows past all recognition of its initial state and takes in the entire consciousness. All the other thoughts rest on it as a foundation—"the birds of the heaven come and lodge in the branches thereof."

The second parable, that of the leaven, teaches the same truth; namely, the capacity for increase that is in the power of right thought; the ideas of righteousness and peace and joy that rightly express life in its fullness. A little leaven leavens the whole lump, and a little faith, provided it be active, elevates the entire life of a man to a higher plane of thought and activity by leavening the bread of life. Spiritual life

is bread for the soul of man.

The third analogy compares the kingdom of heaven to hidden treasure, which a man joyously sells all that he has in order to possess. When once we realize the boundless riches of the inner life, we are willing to give up everything else in order to be rich toward God. "The kingdom of heaven means more for man's enrichment of life than to endow him with all the worlds in space. For it adds to him the world of Truth, the world of holiness, the world of love, the world of beauty, and the world of peace. He who seeks first the kingdom of God and his righteousness, finds that all other things of real and lasting value are added unto him." This search leads through the mind and heart of man, and any one may join in it and find the kingdom he seeks. Until he finds it, external things do not satisfy him for the reason that, lacking possession of their underlying substance, he cannot really possess them.

The kingdom of heaven is like a pearl of great price, for which a man will part with all his possessions. Paul parted with all he possessed in order to gain Christ, and counted all his other gifts—and they were many—but refuse, in order to gain Him and be found possessed of the righteousness of faith. A true pearl merchant is a connoisseur, one who loves an exquisitely perfect jewel for its own sake. We must be connoisseurs of the kingdom, prizing it for its qualities, not for the gain we can derive by entering into the heavenly frame of mind. A merchant owning one lustrous pearl often refuses to part with it at any price. He must have it with him and marvel often at its beauty. So it is with man and the kingdom. It is the one thing that no man can afford to barter away, no matter what price may be offered him; although all the kingdoms of the earth and the glory of them be weighed in the balance against this one treasure. He must hold on to his own light, be it the rays from a pearl, a diamond, or a ruby.

The analogy of the net is one that we do not often consider fully. It is the net itself, not the fish caught in it, that is like the kingdom. The net of thought, and that the thought of God, is strong enough to gather in and hold every other thought. Some of these thoughts are not worth the work of aligning with those which are good and serviceable. Those of no present use to us may be cast back into the sea of universal thought, while we retain only what best suits our purpose and our need.

Truth is a light, a consuming fire. Into its living flame all that is not of its own nature is melted down and the dross separated from what withstands the fire. The angels (true thoughts) shall come forth from the superconscious realms and, descending into consciousness, discern the righteous thoughts and separate them from the erroneous. Everything stored up in consciousness is here brought forth and made of practical value to the man who has "been made a disciple to the kingdom of heaven." He is the "householder" who brings forth things new and old out of his treasure. The one who has been made a disciple to the inner realm of the mental kingdom knows how to bring forth his treasure to meet his needs. He can on demand produce ideas of power, love, wisdom, judgment; for he knows that in himself, by reason of the Christ consciousness, dwells "all the fulness of the godhead." Hence he can either call forth his old ideas and clothe them in new meaning, or summon new ideas and interpret them by the analogy of what he already knows and understands, so that old and new are alike made valuable to him. Any man or woman who has been made a disciple to the kingdom of heaven, or has once conceived an unquenchable desire to learn the secrets of true thought and possess its riches, gladly gives up all wrong mental habits that clothe the sense consciousness, in order to wear the garment of Truth.

QUESTIONS

1. Why do we find parables or analogies helpful?

2. What is the kingdom of heaven?
3. How do we seek and find this kingdom? Where does the path lead us?
4. What do we learn regarding the capacity of the mind and heart to grow in the knowledge of Truth?
5. What is the bread of life and what leavens it?
6. How does one become a connoisseur of the kingdom?

Lesson 11, March 18, 1934.

Unity Subject—*Faith, the Measure of Power.*

International Subject—*Jesus Responds to Faith.*
—Matt. 15:21-31.

21. And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.
22. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.
23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24. But he answered and said, I was not sent but unto the lost sheep of the house of Israel.
25. But she came and worshipped him, saying, Lord, help me.
26. And he answered and said, It is not meet to take the children's bread and cast it to the dogs.
27. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.
28. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.
29. And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.
30. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:
31. Insomuch that the multitude wondered, when they

saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

GOLDEN TEXT—*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*—Matt. 7:7.

SILENT PRAYER—*I ask understanding in spiritual things; I seek the kingdom of God at the heart of every external thing; by following the guidance received in the silence, I knock daily at the door of the inner kingdom.*

The word Tyre means "rock," and Sidon "hunter, trapper, beast of prey." Taken together, these two cities, which were situated on the eastern coast of the Mediterranean Sea, just north of the borders of Galilee in Phœnicia, symbolize the stony, unloving sense nature in its search for satisfaction in its own realm. When the I AM identity enters into this realm of the senses, it takes on at first the color of its surrounding element and becomes apparently unsympathetic towards suffering.

The Canaanitish woman who came out of the borders of Tyre and Sidon represents the soul that has been restricted by the senses, and thus kept from developing an instinct for spiritual things. However, it intuitively divines the existence of spiritual Truth and cries out for its healing power. The little "daughter" of the woman is the new life that has dawned in the soul but that as yet lacks the touch of the Christ Spirit, and is therefore exerting its power in a way subversive of true growth and progress. The soul realizes the need of the Christ touch in order to restore to this new impulse of life its wholeness and the power to express its true meaning. Therefore the soul cries out to its Lord, the I AM, for help.

This help is at first withheld, until, the strength of the soul's faith is fully tested and disclosed. For without the exercise of its faith the I AM is powerless

to help the soul or to release into full and free expression the new idea of life that is springing from it. When the soul has gained the power to express its faith under adverse circumstances, then the door into the holy of holies opens and the Christ power pours forth, a transforming influence that heals all the wounds of life and restores to it its proper impetus. "Her daughter was healed from that hour."

It may seem to the unobservant reader that Jesus appears at a disadvantage in this story of healing; that He was harsh and unsympathetic towards the troubled mother, and was bound by Jewish prejudices. But let such a reader consider within himself how much help he is willing to give to the struggling, demon-possessed, impotent life that his soul is trying to develop, and he will think twice before condemning another. For this story is the story of every man and every woman, put into objective form. Every one at first withholds his I AM power from his own soul. By giving all his time and interest to externals, he discredits the soul and starves it of its rightful sustenance, until this inner but very real part of him, which has grown up out of the stony environment of the sense nature and been able to survive even its predatory instinct, is humbled and willing to live on the few crumbs of time and attention that the I AM finds time to give it. The average person pays scant attention to the needs of his inner nature, and only when it clamors for attention so persistently as to interfere with the proper operation of his faculties (disciples) does he deign to recognize its existence.

Even then his recognition is sometimes ungracious. He is preoccupied with the lost sheep of the house of Israel; that is, he is trying to recall certain vagrant ideas he has had that have escaped him; ideas that he thinks he could turn to his advantage if he could but corral them anew. But the depths of his inner nature continue to rise up and try to express its needs. To a man's own consciousness, his soul is without pride,

meek, gentle, submissive to his will, yet profoundly insistent for expression. Finally when it will not down, he throws open the doors and lets down all the bars of his selfish senses. Then the soul comes to his attention and gains the full sanity that is its health.

Good common sense teaches us that life is a continuous stream proceeding from the highest to the lowest, and that steadfast faith in the power of Spirit working within man will and does bring him to realize the truth of his I AM ascendancy.

Galilee means "circle." In the realm of the unlimited, the circle becomes a sphere, the emblem of infinity. Jesus's entrance into Galilee may be said to represent the increased activity of Truth coming down into the subconscious realm and bringing about the realization of Christhood there. The subconscious region may be compared to the Sea of Galilee. Jesus repeatedly withdrew into Galilee after a series of mighty works. The spiritual I AM likewise retires into the realm of the subconscious mind or the realm of endless activity in order to come in contact with God, the source of all energy.

Associated as it is with a mountain, Galilee would seem to indicate a high consciousness of life. Science tells us that this Galilee consciousness exists everywhere as an interpenetrating ether. Jesus called it "the kingdom of the heavens."

Man lives in a sea of vitality, which passes continually over the sympathetic nerves, carrying messages of life, intelligence, and power to the various centers for which they are intended. The great multitudes that followed Jesus are the legion of thoughts with which the mind swarms seeking harmony. These thoughts are harmonized and unified by contact with the high spiritual consciousness of the I AM; and while no single one of these various thought entities can grasp or comprehend the healing and uplifting work of the I AM, all recognize its origin in Spirit. Man knows that he makes sure of his good by clinging fast

to his highest conception of what is true and noble; that "true worth is in being, not seeming." By holding fast to this faith in his better self and its possibilities to transform his entire nature, he glorifies the God in whose temple he dwells.

QUESTIONS

1. What do Tyre and Sidon symbolize when taken together?
2. What do the Canaanitish woman and her little daughter represent?
3. What makes the Christ power available to the soul in its need?
4. What does the story of the healing of the Canaanitish woman's daughter teach us concerning our own inner life?
5. What are the great multitudes that followed Jesus, in today's text, and how are they healed?

LESSON 12, MARCH 25, 1934.

Unity Subject—*The Unseen Kingdom.*

International Subject—*Review.*

GOLDEN TEXT—*Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*—Isa 9:6.

SILENT PRAYER—*In the name that is above every name, I awake to the necessity of right thought and conduct, and resolve to sin no more by letting my thoughts and impulses go unchecked. I will control them through the Christ power.*

In the 15th chapter of Jeremiah there is a very precious promise to all who have wandered away from interest in spiritual things. Jehovah says to them: "If thou return, then will I bring thee again, that thou mayest stand before me; and if thou take forth the precious from the vile, thou shalt be as my

mouth." To have that perfect uprightness of character which will enable him to stand at ease in the presence of God—what a destiny for man! To understand and have the will to use the laws of thought with such unerring discrimination, such instant responsiveness to Truth as to be able to speak the language of God—what happiness! In the lessons of this quarter we learn something of how to seek these ends by entering the unseen kingdom that, by right thought and conduct, we are destined to make visible to all men.

Lesson 1 deals with the birth of the Christ Spirit in man. This birth follows as definite a law as the growth of a plant in the natural world. The lily is first a bulb in rich earth or in the mud of the lake bottom. Then the rootlets take hold of the soil beneath the bulb as the tender shoot starts upward. After that comes the sturdy stalk and finally the exquisite flower. So the Christ life grows in the heart: first, in embryo, the idea of possible perfection in the inner life; then the first tentative laying hold of surrounding substance through thought and action; later, the strengthening of growth through habitual practice in spiritual living; finally, the full-blown flower of the Christlike life.

In order to cultivate the habit of living consciously in the unseen realm of clear thought, the use of true words is essential. This is the subject of Lesson 2. Man must be conscientious in speech as well as in the thoughts he allows himself to entertain. Every thought out of line with the law must be denied and erased from consciousness, and a thought that conforms to Truth implanted in its stead. The word of faith, the word of praise, the word of love all belong in the constructive list, and the use of such words to express thoughts of like nature helps man to overcome temptations to unworthiness of whatever kind.

Lesson 3 is devoted to the work of Spirit when it is allowed free expression in man. It is possible to be spiritually enlightened and yet be unable to do spiritual healing or other outstanding spiritual work. But

those who desire to spread the understanding of Truth will do well to ground themselves first in the principles of Truth until they are able to use them consistently and thus produce the results that invariably follow the faithful application of principle. "If ye know these things, blessed are ye if ye do them." The tree is known by its fruits, and man is known by his life. The one is like the other, and is similarly produced, by growth from inner impulsion.

Lesson 4 takes up the working of the perfect law of Spirit. This law must be discerned by the awakened spiritual faculties. When these are aroused and made active in man, he realizes blessings undreamed of by him before. He sees the principles of compensation, attraction, and concentration all at work in the divine law. Man's blessings must come to him through the gateway of his own consciousness; therefore he receives most surely what he learns best to give. He recognizes most surely what he knows best in himself.

Principles of Christian living form the topic of discussion in Lesson 5. Since we make real to ourselves whatever we think of most constantly, our first need is to concentrate on the things that endure. To insure success in our undertakings, we must have a consistent plan of action and follow it. Faith frees us from a state of inharmony with universal law, for faith is the instinct of the soul. Holding steadfastly to one's higher impulses and trusting them brings victory.

Lesson 6 has to do with tests of principle. It is possible to tell what we should do to others by putting ourselves in the place of others and determining what we should like them to do to us in similar circumstances. To insure our making no mistake, we should see ourselves and others also in the light of the Christ mind. The habitual recognition of the good brings one into harmony with the law of life.

The power of love is analyzed in Lesson 7, which shows Jesus in possession of healing power and the power to influence the lives of men at will. Love is the

one forgiving power, and this Jesus exercised in all His healing work. We too must forgive both ourselves and others if we would live in accordance with Truth. The influencing of others is at base the love of the ideal, and the seeing of that ideal in them, thus calling it into expression.

Lesson 8 is concerned with man's full-orbed expression. When we study the life of Jesus Christ we are to see in it our own possibilities written large, that we may the better understand ourselves. We are to train our thoughts consciously, and have our faculties coordinated at all times, ready to do our bidding. These faculties are to be given expression outwardly as well as in the inner realm. We choose our own mind habits, and it is in our power to put every vagrant thought in its right place and make it serve its right purpose.

Lesson 9 shows that the sphere of action of the Christ Spirit is found first in the unseen thought life, from which realm it works out into visible manifestation by a process of spiritual evolution. The truth of Christ is not a crutch that helps the lame to walk better; it is an electric current running from the battery of the human soul into every cell of man's being.

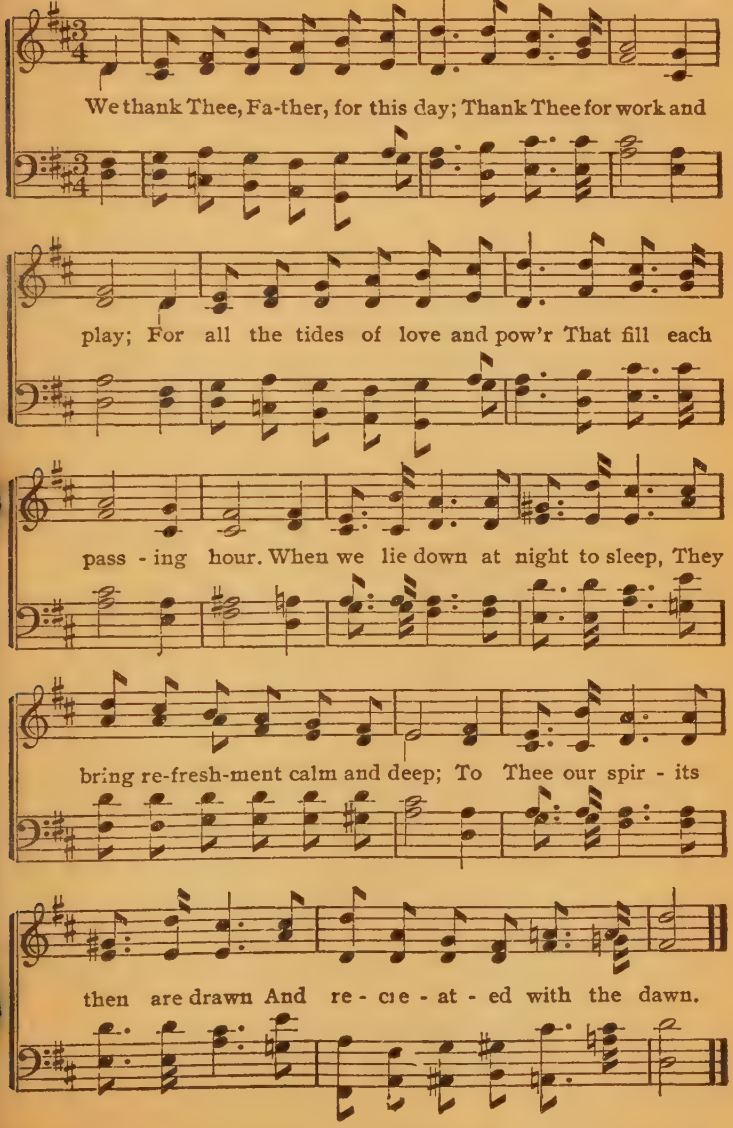
Lesson 10 contains six of the parables of Jesus, all dealing with the kingdom of heaven. From the parables of the mustard seed and the leaven we learn, by analogy, that the kingdom of heaven fills a constantly increasing place in our life when we implant the idea in mind and cultivate it by thinking of it continually and accepting it as a reality. In the other parables the reality of the kingdom and its value are shown.

Lesson 11 sets forth the measure of faith necessary to the work of healing. One's faith must be tested before it can bring healing, and it must be grounded in the Christ power. Each one must recognize and call forth faith in his own soul if he would live a wholesome, rational life, in harmony with the aspirations of his better nature. Such a life is established in the Christ and enters the boundaries of the kingdom.

WE THANK THEE

Words by
CARRIE WARD LYON

Music by
CARRIE WARD LYON


We thank Thee, Fa-ther, for this day; Thank Thee for work and
play; For all the tides of love and pow'r That fill each
pass - ing hour. When we lie down at night to sleep, They
bring re-fresh-ment calm and deep; To Thee our spir - its
then are drawn And re - cre - at - ed with the dawn.

Claiming Our Good

Why will these mortal minds of ours forever postpone the acceptance of All-Good as our rightful inheritance for this life? The heir of material wealth must claim his inheritance before he can possibly come into its possession or use. So long as he rejects it, he is as poor as though nothing had been provided for him. All things are ours now—fullness of love, of life, of wisdom, of power—aye, more than these, fullness of All-Good, which means abundance of all things, material as well as spiritual. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

Thank God, some of His children are ceasing to look at the things of God from the objective standpoint, and are learning to contemplate the facts of life from the subjective, or higher side—even pronouncing all things good, as God does, until everything but the thought of good drops out of mind, and only the good is manifest.—*H. Emilie Cady.*

SILENT UNITY

Be still, and know that I am God

The indwelling Christ fills my mind and my body with the consciousness of God, the Father.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Before man came into existence as a conscious entity his character was planned by his Creator. God pictured Himself in His potential man and imprinted perfection on the plastic substance of creation. But man in consciousness began as a monad, a center of identity, with all possibility before him. With every desire, every thought, and every effort on his part the man monad released into his soul some of the ideas potentially present in his mind from the beginning. This release of creative ideas and their appropriation by man constitutes soul growth or evolution. In the Scriptures the ideal or divine in man is named Christ, and the natural or developing soul is named Jesus.

Christ cannot fall short or sin, but Jesus comes under the law of the developing consciousness and is not made perfect till the third day, or the third degree of unfoldment.

The focal center around which all the potential forces of being revolve is man's *I am.*

The creative Mind has locked up its

ability and power in omnipresent envelopes called atoms. Within these atoms are the masculine and feminine protons and electrons, whose capacity to increase in every way is beyond all human comprehension. Modern scientists tell us that there is power enough in a single teardrop to shatter a six-story building.

When man develops consciousness of his spiritual or God source, he begins to grow by leaps and bounds in his constructive ability. He not only uses his innate spiritual power to release the pent-up resources of omnipresence but he uses these finer elements to build both his soul and body. Paul had this in mind when he urged us to have in ourselves the same mind that was in Christ Jesus. He also said that if the Spirit of Him that raised up Jesus from the dead dwelt in us it would raise us from the dead in like manner.

The Mind that was manifest in Jesus as the Christ is common to us all and we have access to it at all times. All we need to do to test this is to affirm that we have that Mind; then its superior activities will begin their manifestation in us.

Our Healing and Prosperity Thoughts for this month are based on this universal

law that we become what we idealize. Idealize the Christ mind and you will open the inner chambers of your mind to the same Father that Jesus so lovingly expressed. If you want spiritual illumination, affirm it in Christ. The same rule holds good in the unfoldment of health and prosperity.

What is here revealed is wisdom, and the color of wisdom in the divine spectrum is yellow. So we have robed our *Unity* this month in the color that corresponds to the prevailing idea.

HEALING THOUGHT

The Mind that was in Christ Jesus is in me, and I am raised to His consciousness of wholeness

PROSPERITY THOUGHT

The Mind that was in Christ Jesus is my resource, and I am raised to His consciousness of infinite abundance

(Use from March 20 to April 19)

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

SOME TIME AGO I was passing through Kansas City on my way to a clinic. While waiting for my train in the Union Station I wrote to you, asking for your prayers to help me overcome a condition that gave the family doctor, my relatives, and friends much concern. I repeated The Prayer of Faith and many affirmations during the long journey, and I felt a sense of being uplifted when I knew that I had the help of your prayers.

By the time I reached the clinic, the condition was relieved to such an extent that the doctors dismissed me as soon as I had finished the different tests.

It is with very thankful and appreciative heart that I acknowledge God's goodness and mercy. God bless you for your wonderful coöperation.—*Mrs. D. E. P., Winslow, Ariz.*

YOU MAY DISCONTINUE prayers for my eyes, which are entirely healed. They were badly burned with caustic soda, used for cleansing purposes. I slipped while at work, the acid splashing into my face and eyes, causing intense pain. I at once claimed the heal-

ing power of Spirit. I managed to get to the end of the building, bathed my eyes with water, and then was driven to the hospital. All the time the doctor was working with me, I kept on affirming the wonderful healing power that I knew was mine.

In the evening I asked to be allowed to go home, and the doctor reluctantly agreed. All that night my wife treated me, following the doctor's instructions, and the next morning I was better; so much so that on reaching the hospital, I was allowed to have a little light. The wonderful part was that while my eyes were burned inside the lids the pupils were absolutely unharmed, and I know that this was a direct answer to prayer. Nine days after my accident I was able to go back to work, and I am duly thankful. I am grateful for your prayers and efforts in my behalf.—*C. A., Shelton, Wash.*

SEVERAL DAYS AGO I wired to you for prayers for my wife, who had an attack of sinus trouble. Acute congestion caused a complete stoppage of the nasal passages so that breathing through the nose was impossible, and she was so miserable that she could neither eat nor sleep. Three visits to a specialist only relieved the situation temporarily.

Within an hour after I sent you the wire she obtained some relief, but that same evening she obtained complete relief, and today is up and around and sleeping and eating normally. This I consider a great demonstration, and we are both very grateful to Unity for the understanding that its teaching brings.—*M. P., Cleveland, Ohio.*

MY HEALTH has decidedly improved since beginning the study of Truth, and especially since coöperating with you in prayer. I thank you for your help. —*Mrs. A. M. W., Winchester, Ill.*

I WROTE TO YOU for your prayers not long ago, when I was suffering from severe pains in my eyes.

My husband tried to persuade me to see a specialist. They bothered me constantly, but just a short time after I wrote to you the pain disappeared and my eyes were normal again. I am very happy and grateful, for I had had no relief for so long. Thank you very much for your wonderful help.—*Mrs. T. W. C., Upper Darby, Pa.*

Filled with Plenty

I WANT TO THANK you for your very real help and encouragement. I am now working at a job that was created for me where none seemed to exist. I am working under very pleasant conditions, and I thank you gratefully for your prayers.—*M. H., New York City.*

OUR BUSINESS this past month far exceeded what we hoped it would, and I want to tell you what a wonderful help you have been to us. I feel very confident that we shall have a wonderful winter season this year.—*Mrs. H. W., Daytona Beach, Fla.*

I HAVE RECEIVED a promotion, and it came at the time when you began working for me, so I know that it did not just happen. I thank you and bless you for your help.—*M. L., Jackson, Miss.*

I AM VERY THANKFUL to say that my employment is holding up well, and I am sure that the help I receive through your prayers is high service towards this end. I can assure you that I thank God and you for the fact that during all this time, when so many persons' hearts are failing them, no want has touched our home.—*A. P. W., Philadelphia, Pa.*

SINCE I WROTE you the last time I lost my position, but I started work again the first of the month at a substantial increase in salary; which only goes to show that if one has sufficient faith, anything can be accomplished. I thank you for your coöperation, and

I pray that your work may always receive the blessing it deserves.—*C. K. P. V., Krugersdorp, Transvaal, S. Africa.*

ON TWO OCCASIONS I have asked your prayers in obtaining employment and each time I was given a place shortly after requesting your help. I thank you. —*J. R. D., Kansas City, Mo.*

He Shall Have Abundance

WITH EACH BANK and the daily practice of the prosperity bank drill we receive new and better blessings, for which we are very thankful. Please send me another bank as I would not be without one. Our blessings are too numerous to mention and we are supremely happy. May God bless you in your good work.—*Mrs. M. R. D., San Bernardino, Calif.*

I HAVE BEEN USING the prosperity bank drill for the first time, and I cannot begin to tell you of the pleasure and great benefit I have received. My affairs are adjusting themselves almost miraculously, and I feel like another person. I am most grateful for your prayers and help.—*E. P., New York City.*

WE FEEL THAT we have been wonderfully blessed in using the prosperity bank drill. At the time we sent for the bank, our alfalfa had a plague of army worms. They left, and did not do the wheat any damage. Our feed came out and made so much more than we thought possible with such a dry summer. We are very thankful for this demonstration of God's love and care.—*L. K., Yewed, Okla.*

OUR BUSINESS, which had been very slow, picked up wonderfully during the use of the prosperity bank drill. I am very grateful.—*L. D., Campton, N. H.*

AS A RESULT of my using the prosperity bank drill my husband is back in the work he likes, and he has wonderful prospects for the future. I know now

that things that I used to take for granted are gifts from God, and every day brings some unexpected and unasked joy into my life.—*Mrs. H. L. B., Cicero, Ill.*

Search the Scriptures

I WISH TO EXPRESS my gratitude for your corrections in my first lesson, "Statement of Being." Your reply has cleared my mind of many cobwebs.—*Mrs. E. M. P., Drexel Hill, Pa.*

I HAVE RECEIVED my certificate, for which I thank you very much. The consciousness that it represents to me, makes me very happy as I live each moment radiating my higher self in service to all mankind. God bless you! We live in constant companionship.—*E. G., Denver, Colo.*

I AM SO HAPPY at having received my lesson back with such a good grade. I did study hard on it and was greatly benefited by it. The annotations are exactly what I needed—they have helped me and will continue to help me wonderfully. It is a pleasure to prepare my lessons. I want to study the first lesson more with the helps you gave me, before starting in on the next one. I am understanding so many things that I only had a hazy idea of before. I am inclosing my tithe for May.—*A. K. R., Honolulu, Hawaii.*

What Hath God Wrought

I AM NOT ABLE to get out to church, so I very much enjoy hearing the Sunday morning services and the daily meditation lessons over the radio. It is great help and comfort to me, and I thank you for all you have done for me through WOQ.—*A. H., Rosedale, Kans.*

I AM GRATEFUL for what Unity represents and means to me as well as to countless others. I never miss a morning broadcast if I can help it. It means so much

in my life. May God bless and prosper you for being such a wonderful help.—*Mrs. E. B. B., Leavenworth, Kans.*

I AM TRULY THANKFUL for the lessons received over WOQ. I am inclosing a love offering for the blessing the radio sends to all who listen.—*E. J. P., Kansas City, Kansas.*

My Help Cometh from Jehovah

I ASSURE YOU that your literature has changed my whole outlook on life and made it one of peace and happiness.—*Mrs. C. D. W., Wagoner, Okla.*

WHAT PLEASES US so much here is UNITY'S voice of cheer and good will. We turn to UNITY with real relief, and each time we read anything in your publication, we renew our faith and trust in God. With grateful thanks and good wishes for your work. —*Mrs. R. C. R. D., Manor, Sask., Canada.*

THANK YOU for the little booklet, *The Unity Viewpoint.* What a help it is! I find the helping power in all your books and periodicals. When I am in doubt on some problem I say to myself, "Now, I want Unity's help," and I can feel the power when I start to write to you. Dear friends, with your prayers I cannot fail. God bless you!—*M. R. W., North Wales, Great Britain.*

Love One Another

I CANNOT TELL YOU how grateful I am to you, my dear friends, for the harmony and peace and understanding that have come to me through your prayers. And I cannot be too thankful for the comfort that Unity teachings have been to me.—*M. E. M., San Francisco, Calif.*

PEACE AND HARMONY that I have never known before are now mine, and with a heart full of love and gratitude I offer up praise and thanksgiving for this

wonderful manifestation of God's love and merciful kindness. It is with the deepest gratitude that I thank each of the faithful workers in Silent Unity for the help and coöperation that has been given me in my search for God's Truth. Bless you all.—*M. T., Conroe, Tex.*

He Is My Refuge

I FEEL THAT you have done a great work in my household in that my husband is now a firm believer in Unity teachings. He reads *Unity Daily Word* and finds that it gives him new thoughts and strength for the day's work. He does not complain any more of stomach trouble. He is a new person. We can see a brighter future; and we do thank you for it and are most grateful.—*E. M. J., Washington, D. C.*

I AM TRULY GRATEFUL for the understanding of Truth that I have gotten through *Weekly Unity*. My life today would not amount to much without Unity teachings and study of them. I rely completely, knowing the presence of God everywhere. When I think of how much I have been able to do with my small income during these months, and my contented mind and understanding faith, I am truly thankful.—*F. M. T., Ypsilanti, Mich.*

Unto Us a Child

MY BABY ARRIVED two weeks ago, and I got along splendidly. Every one at the hospital is still marveling at my rapid recovery. I wonder if all of you at Unity realize what a blessing you are to humanity? I thank God for you every day.—*Mrs. G. M., Harvey, Okla.*

IT IS WITH DEEP thankfulness that I write to you that my daughter's baby arrived yesterday—a perfect delivery. It could not have been easier. My daughter lost her first baby and was very ill, so you see why we are so supremely happy and thankful to Silent Unity

for its splendid coöperation in this case. We thank you sincerely and are filled with praise for your loving service and aid in bringing a child into the world with such ease. God prosper you.—*C. J., Chicago, Ill.*

His Truth Is a Shield

MY FAITH IS UNWAVERING, but even if it were not, something happened this past summer to strengthen it. A valuable diamond and onyx setting was missing from a ring that I had had as a girl. I knew and affirmed that nothing was lost in the universe. Just three weeks from the time I missed the setting, I opened the door of my gas range, and there it was. Could it have been in any safer place in the summer time? I thank you for all you have done for me and all that you represent.—*Mrs. G. A. M., Sacramento, Calif.*

YOUR PRAYERS have done so much to help us these past few years. My mother says that if it hadn't been for your help, she would have lost her mind from the worry about sickness and trouble and want. She feels that she can never do enough to repay you for all that you have done and are doing for us. God bless you for your goodness.—*H. H., Detroit, Mich.*

Give Unto the Lord

I FIND THAT the joy in tithing is just the nucleus around which many joys cluster, for a tither finds himself giving something constantly, not always material things, but gifts of love and of service.—*C. B., Sacramento, Calif.*

I AM DELIGHTED with tithing. I do not miss a day, and I do not see how I have spent time so uselessly all these years. My family are well and happy, and my life is wonderful. I cannot begin to express my gratitude to Unity for all its help in my life.—*A. E., Marshall, Tex.*

Help From SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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What is the meaning of the text "He that hath seen me hath seen the Father?"—*Extract from a letter answered by Silent Unity.*

Whoever discerns the spiritual character of man has seen God, because spiritual man is God manifest. In the Book of Genesis the statement is clearly made that man is the image and likeness of God. The spiritual man is the type of potential perfection that every individual may attain, but it has not been recognized and in wholeness manifested except by Jesus Christ. He brought into manifestation the divine image, in which He was one with the Father, and therefore He could truly say, "He that hath seen me hath seen the Father." The same work as He did is for every man to do. Every one must recognize and claim and express his divine sonship, and manifest the Father even as Jesus manifested Him.

A week ago I listened to a sermon by a minister whom I much admire, and he referred to the "grinning optimists" who go around closing their eyes to facts and saying, "Everything is all right, there's no such thing as evil or pain in the world." He went on to say that we are going through harder times than the world has ever seen, and that it behooves every one to realize it and lend his shoulder to pushing us out, and this, he said, our "grinning optimists" will not do because they are self-satisfied and mesmerized into the belief that "everything is fine."—*Extract from a letter answered by Silent Unity.*

If the purpose of Unity's teaching were to make "grinning optimists" with no real reason for their

optimism, then the minister's remarks could be applied. This, however, is not true, for we have this injunction from Isaiah: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Then from I Thessalonians 5:21 comes the advice "Prove all things; hold fast that which is good." From Isaiah comes this promise: "Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good."

In order to progress in a right manner, we must learn to "hold fast that which is good," and we do this by learning what is good, what is helpful, and what is constructive. If fear, doubt, anxiety, and negative thinking are conducive to progress, they should have a place, but no man will admit that such things are in any manner helpful or constructive toward progress. We need calm judgment, clear perception, and intelligent planning to meet the needs that are the result of a depression, but fear and worry are no part of any helpful good.

There are two types of optimism. One is the idealistic type that pays no attention to things as they are, but lives in a dream of imagination. The other type is intelligent optimism. This type of optimist knows that it is good business to look on the brighter side, simply because keeping the dark side in his thought holds him back and inclines him to govern all his decisions by fear instead of hope.

The ideal of the Unity teaching is to make man aware of the goodness and mightiness of God and of the great truth that God is able to help in each and every need. The 91st Psalm clearly conveys the proper sense of trust that one should have: a trust or faith in God's power to provide salvation from difficulty even when every appearance is against it; when everything appears darkest and without hope.

I am disturbed about a statement written by Allan Wilson in his article "Truth and Prosperity," in the November UNITY, pages 38 and 39. He says, "God cannot know that

there is less manifestation or less substance in one place than in another," and, "God cannot have an idea of the absence of any thing or quality . . . knows nothing of lack of any kind or degree . . ." Now please tell me, if God knows nothing of destitution or sorrow, why does it exist in the first place? and how can He help us personally in the second? My whole spiritual life has been built around the belief that God hears and answers prayer, that He knows the needs of His children, sympathizes with them in their sorrows—certainly in those sorrows that are not of their own making—and is always ready to help restore, forgive, and set one on the high road to health, success, and happiness. Now the statement in UNITY that God does not even know about it has left me cold.—*Extract from a letter answered by Silent Unity.*

The sentences that you read in November UNITY were not meant to convey the idea that seemed evident to you. A careful study of the entire article will clearly show this. We are glad, however, to explain this point to you.

The statement that God cannot know lack or have an idea of the absence of any good is to be taken in the same sense in which we say that the sun cannot know darkness; it can know only light. A roaring furnace cannot know cold; peace cannot know turmoil; power has no acquaintance with weakness; love cannot know hate; absolute rightness cannot know mistakes. The sentences you quote were not meant to convey the idea that God does not understand human needs, for Jesus plainly said, "Take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things."

It is most certain that God, the infinite Father who is all-love, comprehends our human needs and is ever ready to lend His mighty assistance. It would be impossible to conceive of infinite intelligence comprehending less than man, who is His offspring.

In the analytic study of God's nature, it is important to understand that God cannot include in His nature

that which is unlike Him. The nature of good cannot include evil; the nature of infinite abundance cannot include lack. This is said to make clear the truth that God cannot be the source from which evil, lack, disease, discord, or death comes. If we should fall under the assumption that God can be jealous, revengeful, and wrathful, and capable of venting fury on us in the form of one of the negations mentioned, we should come later to the conclusion that He is the source of the ill that is manifest. As a result, knowing that God is omnipotent, we should feel it useless to try to eradicate any manifestation. Instead, knowing as we do that God does not and cannot include any negation in His nature, we know that we have the almighty power of God to help us eliminate all that is unlike Him from our life. In that understanding, we have at all times a refuge from every difficulty, a solution for every problem, and a power to overcome any discord.

You further ask, "If God knows nothing of our destitution and sorrow, why does it exist in the first place, and how can He help us personally in the second?" We can explain this by drawing a simile. Suppose you had locked yourself in a dark dungeon. Since you alone had the key, could any one set you free from that dungeon except yourself? In a similar way, we as human beings have locked ourselves in dungeons of discord and lack, and God is not responsible. Our part is to find the key that we ourselves hold; and He lovingly helps us find that key so that we may be set free.

God did not make us as we are, but infinitely greater than we are. We have innate within us completeness of perfection, but it is our lack of knowledge of this truth that prevents us from acting upon it and claiming our rightful heritage. Jesus implied this when He said, "Ye shall know the truth, and the truth shall make you free."

Collect as precious pearls the words of the wise and virtuous.—ABD-EL-KADIR

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

The Helping Hand

The letter that follows brought joy to the hearts of the Silent-70 workers, and they desire to share it with friends whose generosity makes possible the promotion of the Silent-70 work. Silent-70 sends Unity literature, free of charge, to institutions of various kinds. That its work is effective is evidenced in this letter from one who spends his life within prison walls:

I wish to express my sincere appreciation for your letter of June 19 and for the copy of Lessons in Truth *and for the* Weekly Unity *subscription, also for the other literature.*

At this time I will just say I whole-heartedly thank you; at another time I will, or hope to give you further assurance of the good your efforts have done to salvage one who was lost.

I not only speak for myself but for several other chaps also, who have started up the ladder of Truth, and your messages are pointing out the way for us all.

Please just know that we were ready for your messages to show us the way out of darkness. It is so wonderful to find a "God of love" and to strive to live in the sunshine of His glorious Truth.

When a fellow comes to a place of this character for his errors or mistakes, all that he needs many times is just a loving, helpful hand to put him on the right road. If the hand is lacking, in most cases he goes on down. Your work for us is the helping hand. We are most grateful and very happy.—J. C. S.

Joy in Sharing Truth

We print here a part of a friend's letter expressing approval of the Help-One-A-Month Club and telling

of her own activity in sharing Truth with others during the past several years.

I have long been interested in the "One-A-Month" Club, and think it a wonderful movement. It will doubtless do a great deal to promote interest in Truth and Unity.

I have believed so firmly in the wisdom of sending Unity literature to those who showed interest in it, that in the past seven and one-half years I have sent 330 subscriptions and 127 books, all Unity literature. I have done this mostly with the tithe from my weekly salary.

I have seen lives literally transformed through the reading of this literature. The joy of seeing these souls uplifted has been far greater than I could have imagined. . . . I am so grateful for the privilege of serving in this manner.—Mrs. E. C.

Study Truth in Your Own Home

Perhaps you desire to gain a deeper understanding of Truth, but feel that you are hampered because you do not have access to a teacher or a Unity center. This need not stand in your way. You can accomplish your desire right in your own home, since our course of study is available by mail.

This course will help you to lay a solid foundation upon which to build your knowledge of Truth. On the completion of each lesson there are questions to be answered and mailed to the school; and your paper to be graded, corrected, and returned to you. You can go rapidly or slowly to suit your convenience and your grasp of the subject. Write today for a folder giving full details about the course. Address your card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri.

Appearing This Month in Other Unity Periodicals

Stories in Stamps

Our Stamp Collectors is a feature in *Wee Wisdom* that is both fascinating and instructive. For instance, in the March number of *Wee Wisdom* is pictured a Haitian stamp with a design built on the reign of Henri Christophe, the Negro slave who rose to be king of the western end of the island of Haiti. Christophe was the greatest ruler the little country ever had, but he was so much disliked by his subjects that his picture has never been put on a Haitian stamp, but only the ruins of his fortress or citadel. Boys and girls will be interested in reading the story of this king and learning why he was unpopular with his people.

God Works through Ideas

The answer to prayer comes often in the form of a rich idea. Our part is to recognize it as a God idea, give it the support of our faith, and put it to work to bring the desired result into manifestation. More about "God ideas" is to be found in Mary Hatt Pearce's article "Supply in the Form of Ideas," published in the March issue of *Good Business*. Be sure to read this article. It may give you just the practical idea that you need for bringing some desire into manifestation.

The Sign of the Cross

"The practical Christian sees the cross not as an emblem of crucifixion, but as a sign of victory," says

F. B. Whitney, writing in *Unity Daily Word.* He calls the cross the Christian's talisman, for just as Christ "crossed out" or obliterated the power of evil, so the Christian realizes that the Christ power within himself can conquer every adverse thought or situation. "When you have the sign of the cross imprinted upon your heart," says Mr. Whitney, "you cannot fail." Do not miss the article "By This Sign," appearing in the March issue of *Unity Daily Word.*

"To Thine Own Self Be True"

Frances Stanley McKee needs no introduction to readers of *Progress,* for she long ago made a place for herself in their hearts through her stories "Stars above the Rim Rocks" and "The Shining Country." In the March number of *Progress* she comes again with a story, "Feelin' True," which will add a link to the chain of interest with which she has bound her readers. In this delightful story two young persons face humiliation through the overzealous attempts of a blundering parent to bring them together. The author vividly contrasts the emptiness of certain worldly ambitions with the high ideal of being true to oneself, true to the best in life.

Jesus the Man

The March 3 issue of *Weekly Unity* marks the beginning of a series of articles by Ernest C. Wilson, entitled "The Contemplation of Christ." These articles were so warmly received when they were first published some time ago that they are being reprinted with revisions. They are based on the physical attributes of Christ, the first article presenting "The Face of Christ," and those to follow dealing in succession with the eyes, ears, and voice, the heart, hands, and feet of the Master.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— *** Unity Cen, Massey bldg
Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda—§ Home of Truth, 1300 Grand
Alhambra— ** Unity Cl, 16 W Alhambra
* Unity Cen, 19 W Main
Bakersfield— ** Unity Cen, 1729 19th st
Berkeley— ** Unity Cl, 1176 Colusa
Burlingame— * Meta Cen, Metropolitan bldg
Compton— *** Unity Study Club, 311 So Acacia
Eagle Rock— ** Unity Cen, 2122½ Colorado
Glendale— *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western
§ Truth Center, 6633 Sunset
Inglewood— ** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
* Westlake Unity Fellowship, 1812 W 7th; Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 2189 E st
San Diego— *** Unity Soc, 1017 7th
San Francisco— ** Unity Temple, 115 O'Farrell
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
§ May Wiggin, 177 Post
San Jose— § Christian Assembly, 72 N 5th
Santa Ana—*** Unity Soc, 324 Hill bldg
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14550 Victory
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1325 I, NW

FLORIDA

Daytona Beach— * Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 321 S Mass
Miami— ** Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, 409 S Orange
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, De Soto Hotel

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
* South Side Cl, 4307 S Mich (col)
§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, 42d and Rollins
Sioux City— *** Unity Cen, Martin hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel
Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unity Cen, Northern Bank bldg
Louisville— *** Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield
§ Home of Truth, Hotel Vendome

MICHIGAN

Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, Maccabee bldg
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo—*** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, Jewell bldg; Unity Soc, 913 Tracy
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 17 Dunn Block
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
*Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield—*** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Buffalo— *** Unity Soc, 154 Lancaster
Chautauqua— *** Truth Students Home, 49 Scott
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East ave
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th
Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, Carter hotel
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr

Dayton— * Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville—** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— * Soc Healing Christ, 236 S 13
§ Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg
Reading— § Truth Soc, Berkshire hotel

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, Nelson bldg
Nashville— *** Unity Truth Center, 2000 West End ave

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 175 Pitts, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; the Rally, 9 Percy at (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place
** Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*
(All Unity periodicals $1 a year each)

Booklets for Easter

Easter is a time of rejoicing. A new earth, new hope in the heart, new blessings at hand! And as your heart overflows with joy and praise you will want to send a word of greeting to those whom you hold dear. For this purpose what could be more appropriate than the booklets *Holy Bread* and *The Song of Life?* In addition to representing your loving thought of a friend, they convey to him a message of inspiration to linger in his heart and bless him for months to come.

Holy Bread, by Zelia M. Walters, is an account of a true incident showing the results of sharing with others. *The Song of Life* is Ernest C. Wilson's beautiful interpretation of the 23d Psalm. They have attractive covers, and measure 3¾ by 5⅞ inches. They are inclosed in lovely new envelopes. Price, 10 cents each; $1 for twenty copies.

Use Your Gifts Just Where You Are

This was the advice that Myrtle Fillmore gave to Evelyn Whitell when at the beginning of her ministry she sought Mrs. Fillmore's help. "Not where you are, but what you are," Mrs. Fillmore assured her, when she deplored the fact that she could not go out at once to do a big work in the world for the Master. "Not Where You Are, but What You Are" became the title of an article that Miss Whitell later wrote, the article being based upon an incident that came under her observation. You will find this article in Miss Whitell's book *Lovingly in the Hands of the Father,* which records a number of true instances of actual demonstrations made by persons who earnestly and successfully applied the teaching of Truth.

Send for a Catalog

The 1934 Training School catalogue will soon be ready for distribution, and now is the time to enter your name on our list to receive one. It is not too soon to make your plans to attend the school, for time slips by and June 4, the opening date, will be here almost before you realize it.

The catalogue will give you details about classes, subjects, and credits, as well as full information about registration, living expenses, and other matters. Address your inquiry to Unity Training School, 917 Tracy, Kansas City, Missouri.

New Price Approved

Letters are pouring in, thanking us for and commending the recent reduction in the price of our periodicals. We want to share with you some of these comments:

I think the cut in the price of Unity periodicals is a wonderful step, and I am sure many thousands of people will hasten to take advantage of it, appreciating Unity's beautiful example of faith.—*Mrs. E. P.*

I think you are most unselfish to lower the price of all your magazines. I shall try to help several of my friends to derive from them the happiness and benefit that I have received in the two years that I have been a student.—*Mrs. H. M. E.*

May I tell you of my keen delight in reading your announcement in *Unity Digest* of your plan to send your periodicals out "on faith." This is truly practicing what you preach. —*Mrs. K. B. T.*

We thank these friends for their heart-warming words, which give us new courage and faith.

It Will Help You Too

"I am reading and devouring *Adventures in Prosperity,* by Ernest C. Wilson. It seems as if the book were written especially for me. I read it over and over, for it is such a great help to me."

Perhaps like this reader you would find *Adventures in Prosperity* a practical help. Each of its eleven chapters brings you a special message of encouragement and uplift. Each leaves you with a renewed faith in your ability.

Truth Unifies

No person is outside the church of Christ, for His church can be found wherever there is a kinship of consciousness that cries "Our Father." The name of any church, religion, or creed does not bar it from the church established by Jesus Christ, and once a person clearly realizes that the church of Christ is the spiritual expression of His consciousness manifest in the individual, he will never again condemn or judge adversely any church or its creed by the action of any of its members. These thoughts are expressed in Clara Palmer's article "If That Is the Church," to be published in the April issue of *Unity*. Do not miss this inspired article.

Progress Is Well Received

Since *Progress* made its appearance in December we have received many letters commenting on the new name, make-up, and so forth. You will be interested in reading some of these comments.

I liked *Youth* but I like *Progress* better.—*A. B.*

The magazine should certainly be called *Progress*, as that name describes its contents.—*K. G.*

I like the new make-up of *Progress* very much. I think the type is much easier to read on the dull paper.—*G. S.*

My son in college was rather outgrowing *Youth*, but I think *Progress* is going to meet his needs. As I glance at *Progress* it seems to be *Youth* growing up.—*Mrs. C. E. B.*

I am impelled to write and tell you how splendid I find your December magazine, with its new name *Progress*, and its most inspiring dress. The youth on the cover, firmly grasping the reins of life, is a wonderfully graphic portrayal of the spirit of the magazine; and the name—it seems to me exactly right, suggesting *Youth*, along with all other forward-moving ideas: courage, fortitude, idealism, joy of living. I do want to congratulate the editors most heartily on the selection of so significant a name.—*E. E. T.*

New German Translation

Imelda Octavia Shanklin's book *What Are You?* has recently been translated into German, the price being $1.

Booklet in New Dress

The Silence, by E. V. Ingraham, a favorite Unity booklet, is being reprinted. The new edition will have a larger-sized page and a new cover, but the contents and the price will remain the same. How to enter the silence is a question of importance and one that puzzles a great many students. Mr. Ingraham's booklet removes the mystery and difficulty from this practice, and shows it to be a simple, natural method of prayer.

A Step to Success

"Success in the world is largely dependent on good judgment. A prominent business man was once asked what he considered the most valuable trait of mind in an employee, and he replied: 'Good judgment.' Everywhere business men are looking for people who have judgment equal to the making of quick decisions, on the spur of the moment." We quote from Charles Fillmore's book *Christian Healing,* from the chapter "Judgment and Justice." This chapter will bring you some new and forceful thoughts and may help you to solve some problem that is now confronting you. *Christian Healing* is the Unity textbook for advanced students of Truth.

Try Praise

"If you have not made your demonstration, try praise," says F. B. Whitney, in his booklet *Beginning Again.* Count your blessings, rejoice in your good, give thanks for every evidence of God's love; for Mr. Whitney says that this will be "a definite step toward a new consciousness." *Beginning Again* consists of short articles and poems, and is full of practical teaching.

A Popular Child's Gift

The Four Leafed Clover, our newest juvenile book, is proving very popular with both boys and girls. The entire first edition has been exhausted, and a new edition is now being printed. This interesting story holds the child's attention from the first page to the last, and at the same time teaches him one of life's most valuable lessons. It is printed in large type. This book is delightful for a birthday or Easter present, a party prize, or a going-away gift.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	*Divine Remedies	*French*, $.75; *English*	.50
	Heal Thyself	cloth	1.00
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English*, cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	Lessons for Young Students		.25
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

How to Demonstrate Plenty

Do you seem to lack the things that you need? God can supply you from a thousand sources if you will stop trying to force your demonstration by insistent prayers with accompanying worry and anxiety. Give up your own personal will in the matter and let God direct you.

The Prosperity Bank plan will help you to cultivate an attitude of trustfulness, and in your practice of the Bank drill you will receive Silent Unity's coöperation in prayer for your prosperity and success. Another feature of the Bank plan is the saving of a coin a day for the purpose of sharing *Unity* with your friends. Why not send for a Bank and see what the drill will do for you and what a benefit *Unity* will be to your friends?

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I wish to try the Bank plan, and to have the coöperation of Silent Unity's prayers for my prosperity and success. When you send the Bank, please enter for the friends whose names appear below three twelve-month subscriptions for *Unity* to begin at once. I will use the Bank seven weeks and save $3 to pay for my order.

Friend's name .....
Street and number .....
City ..... *State* .....

Friend's name .....
Street and number .....
City ..... *State* .....

Friend's name .....
Street and number .....
City ..... *State* .....

My name .....
Street and number .....
City ..... *State* .....

U-3-34

Beginning March 3

A Series of Articles about THE CHRIST

Men and women never tire of hearing about the Christ, and for this reason you will welcome a series of articles by Ernest C. Wilson, to begin with the March 3 issue of *Weekly Unity*, the series to be entitled "The Contemplation of Christ." Coming at this season of the year, it carries a special appeal.

The articles in this series were first published some time ago, and they were so enthusiastically received that Mr. Wilson was led to revise and more fully develop them for a second appearance. They are based on the physical attributes of Jesus Christ, the first one dealing with "The Face of Christ." Articles to follow will discuss the eyes, ears, and voice, the heart, hands, and feet of Christ.

If you are not now receiving *Weekly Unity*, why not order a subscription to begin with the March 3 issue, so as not to miss a single one of these appealing articles. You will like *Weekly Unity*. It is an eight-page periodical with a message that you can apply to your daily life and affairs. It employs no difficult metaphysical terms, but portrays Truth in its simplicity and beauty. In a year's time you will receive fifty-two issues of

WEEKLY UNITY

for only $1

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MISSOURI

God's Channel

By IRENE STANLEY

To be a channel through which flows
God substance into everything:
The words I speak, the song I sing,
The trees I tend, the rambler rose;
The poem forming in my mind,
The simple meals that I prepare;
Whatever task my hands shall find,
This, Father, is my earnest prayer:

To be responsive to Thy will,
An instrument, alive, awake;
To know the choice is mine to make
Of Truth or error, good or ill;
In all I choose to be, and do,
To be the voice of Spirit power,
An open channel for the true
And beautiful, from hour to hour.